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AN ADVERTISEMENT,

Anent the Reading of the Books of

Antonia Bourignion.*

* An extraordinary female enthusiast.

By GEORGE WHITE *Minister at* Mary-Culter *near* ABERDEEN.

They have a Zeal of GOD, but not according to Knowledge. Rom. 10. 2.

All Hereticks diminish the Authority of the Holy Scriptures. Tert. de præsc. c. 49.

Enthusiasm is an Impiety, whereby a Person hardily bent for the Inward Worship of GOD, doth boldly violat and despise His Commands, as to outwards. Mr. Henry Scougall P: D: in æth: l: 4: c: 8: de justitia.

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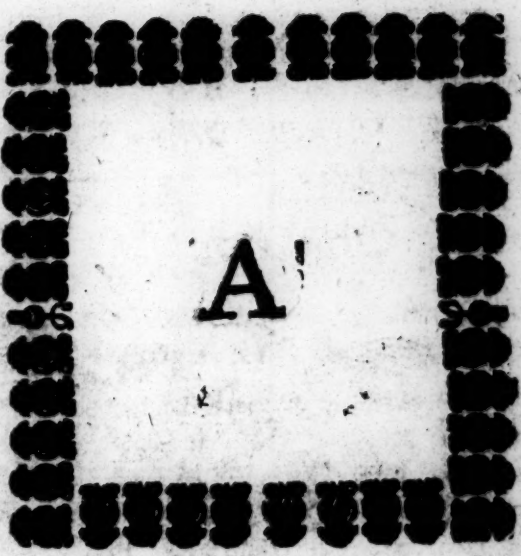
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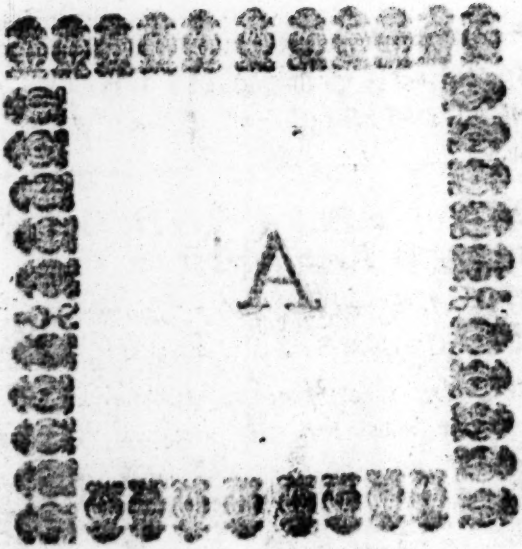
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In-

Information to the Reader.

LEt the Reader of this little Book remember, that (for brevities ſake) the two Letters **A. B.** *Signifie* Antonia Borignion.

Ap. *the* **Apologie** *for her.*

S. V. Solid Vertue.

L. W. Light of the World.

Pt. *the Part of the Book that is cited.*

P. *the* Page *thereof.*

And (according to the Table*)* Sect. *the* Section.

Subſ. *the* Subſection.

N. *the* Number *of the* Subſection.

And Po. *the* Point *of it.*

Q. Queſtion. A. Anſwer.

Obj. Objection.

SE C

SECTION I.
The Occaſion and Purpoſe of this Advertiſement.

HAving obſerved with Regrate, for ſeveral Years bygone, ſundry well-meaning Perſons, (and ſome of them not Unlearned) to have vented many Errours, concerning the *Holy Scriptures*, the *Goſpell-Sacraments*, *Church-Government*, the *Paſtorall-Office*, and other moſt Sacred Eſtabliſhments of the *Chriſtian Religion*, which they had pick't out of the *Pamphlets* that are ſaid to be written be *A. B. a Flandrian*: Yea ſome young men of good expectation, by reading theſe books inadvertently, had their Melancholy height'ned to an exceſſive degree; therefore it ſeemed good, for the Truths ſake (which we ought to contend for *Jude* 3) and for preventing, by the LORD's Bleſſing, further inconvenience that way; to write a ſeaſonable *Advertiſement*, in meekneſs and love, *Eph.* 4. 14. *That we be no more children toſſed to and fro, and carried about with every winde of Doctrine by the ſleight of men and cunning craftineſs, whereby they lie in wait to deceive.*

That Christian People may not through blind zeal snatch up any pretence of piety without due examination; and it often fals out, that some out of a Capricious fancie of defending Innovations, leave the high and troden way to Heaven, & so wander in a Wilderness of Errours.

It is here proposed, that all who tender their Souls Interest, may in this case observe the Divine Oracle *Rom.* 16. 17 18. *To mark them which cause divisions and offences contrary to the Doctrine which they have received, and avoid them, who with good words and fair speeches deceive the hearts of the Simple.*

This *Tractat* shall be short, and so not tedious to any Reader; because in a late Apologie for *A. B.* printed at *London Anno* 1699, two pious and learned men (*to wit*) *Dr. John Cockburn* and the Author of the *Snake in the Grass*, and the *History of Sin and Heresie* are fiercely attaucked, for writting against her; who doubtless (if alive) will answer for themselves; which yet will require a considerable time for them to answer all the Defences which the *Ap.* hath alleadged for *A. B.* and her Abetters, her whole Life, Actions and Writtings: So my present undertaking is only to act the pairt of their fore-runner, as one who doth what he can to stop the progress of devouring Fire, till greater power arrive to extinguish it.

SEC. II.

SECTION II.

How I have read her Books, and the Rules of Arguing.

BEfore I come to adduce the Rules of Diſputing, it is to be noticed how the *Ap.* in his Preface declares that he is perſwaded in his Conſcience, that the Writtings of *A. B.* tend to the reviving of the Spirit of Chriſtianity; Which can have no more force to perſwade others to be of his Opinion, than the Canting Inſinuations of the Bygots of all Parties, declaring, aſſevering and ſwearing, that themſelves only are in the Right, and their Oppoſites in the wrong. A mans erring Conſcience cannot oblidge himſelf to believe a Lye, or to do ill things, it only binds him for to uſe the means to get it better informed, and far leſs ſhould ſuch a vehement Proteſtation of his Conſcientious Perſwaſion of the goodneſs of ſuch rare Teneds, as are here queſtioned, procure the Aſſent of Rational men, but the ſolidity of his Reaſons (if he hath any) according to the Scripture, 1 *Pet.* 3. 15. 16.

There are four Rules of reading Books aright, and judging of the Authors Sentiments, or there are ſo many Poſtulats pre-required to the right diſputing of any matter, as they are ſet down in the *Ap. Pt.* 4, *p.* 334.

1 To be well acquainted with what we cenſure.

2. If the Scope of *A. Bs.* Writtings be good and agreeable to the main end of Religion, in that caſe to bear with litle eſcapes.

3. To read her Books without prejudice, or an evil eye.

4. To narrate and interpret faithfully.

All which Rules (he alleadgeth) theſe gentlmen have tranſgreſſed, who did write againſt *A. B.* And to obviat ſuch an Objection againſt my ſelf, I have obſerved and ſhall firmly adhere unto the third and fourth of theſe Rules without exception; being ſo far from having a Prejudice againſt *A. B.* and her Abetters, that I wiſh with meek *Moſes*, *Numb.* 11. 29. *That all the Lords People were Prophets, and that the Lord would put his Spirit upon them.* And the Teneds or Sentiments which I intend to examine ſhall be truly narrated, either in the expreſs words of *A. B.* and her *Ap.* or the import thereof, without diſtortion.

The ſecond Rule, needs ſome Qualifications, for a good Purpoſe doth not juſtifie an evil Action, no more than *Sauls ſparing the Cattel of the Amalekits* contrary to GOD's command, pretending that he did ſo, *For the good purpoſe of Sacrificeing* 1 *Sam.* 15. 21. 22. Neither ſhould Books be approven, in which Errours are mixed with

with Verities, since evil is through any defect, but good, from the intire cause. So I distinguish this Rule, if a Writter having a good design mistake in a few things of no great moment, and upon sound Advice will revoke his Errours, I grant this should be favourably interpreted; but if the Errours be gross and many, and the Author boasting of being Divinely inspired in writting them, and to have had more Light and Piety then all men, in that case, I deny that such mistakes should pass uncensured.

Lastly, as to the first of the four Pre-concessions for disputing, that we should be well acquainted with what we censure, that is a very good Rule, and by it the *Ap.* seems to insult his Opponents, that either they did not well know the *French Language* in which *A. B.* wrote, or had not read all her *Twenty two* Books. So not only the *Ap.* but likewise all that own *A. B.* whensoever her Errours are mentioned, they answer warmly, that whatsoever seemeth hard in some of her Writtings, is explained in others, which the censurers either have not read, or will not be at the pains to compare places together.

Now to ward of this thrust, the Reader shall be judge, if I censure any thing of *A. Bs.* Writtings, but what I understand well enough, having had sufficient means for it, by reading

ſundry of her writtings, and particularly, *The Light of the World*, which is held for the chiefeſt of them all, and the ſtandard of all, both be herſelf and *Poiret*; ſee the admonition prefaced thereto by *P. P. p.* 36. And now I have read the *Ap.* which is æquivalent to the reading of all her Books, ſince the Author hath read them all, and defends all, and if I quarrel nothing but what he mantains, it were a frivolous ſhift to bid me go and ſearch any of *A. Bs.* Books for any explication of her Opinions. And if there be reall Errours and Contradictions found in her writtings, what explications can remove them?

To conclude this *Section*, I ſhall to the foreſaid four, add other three rules of arguing, and eſpecially anent Points of Divinity.

1. To explain the Termes and ſtate the Queſtion aright.

2. To reaſon and anſwer candidly without Sophiſtry or Deceit.

3. To ſeek Verity rather than victory, and therefore though we may juſtly commend ſome good things in any Perſon or his writtings, not to mantain their Errours and Extravagancies, which if through fondneſs we have failed in, upon ſecond thoughts to do ſo no more.

SECT. III.

SECTION III.

2 *If* A. B. *was Divinely inſpired.*

A. THis Queſtion cannot be well reſolved, untill the Terms thereof be cleared in the firſt place, and the Queſtion be rightly ſtated according to my firſt Rule; for unleſs this be done, all abrupt diſputs turn to a meer *Logomachie*, or a proud and ignorant doting about Queſtions and ſtrife of words which God expreſly forbids, 1 *Tim.* 6. 4.

Divine Inſpiration is taken in very different Senſes, for,

Firſt, in a large ſenſe, every man may be ſaid to be Divinely Inſpired, becauſe of his Rational Soul, which was made after the Image of God *Gen.* 2. 7. *God breathed into Mans Noſethirls the Breath of Life*, and Gods breathing into Man is a Divine Inſpiration.

2*ly*. One is ſaid to be Divinely Inſpired, to whom God giveth a capacity, Genius or fitneſs for an Office or Imployment, as it is written *Judg.* 3. 10. *The Spirit of the Lord came upon Othniel, and he judged Iſrael and went out to warre*; ſo it is a neceſſary Qualification of a Biſhop that he be *Apt to teach*, 1. *Tim.* 3 2. and the Holy Ghoſt maketh Biſhops, *Acts* 20. 28. Yea this is aſcribed to men of *Manuary Callings*, as to *Bezaleel* and with him *Aholiab*, *Exod.*

31. 3. *I have filled him with the Spirit of God, in Wisdom, and in all manner of workmanship for the tabernacle.*

3*ly*. A Spiritual man judgeth not of Divine things by carnal reason, Church-Authority only, Tradition or Custom, but according to the Truth and Minde of God, revealed in the Scriptures, 1 *Cor*. 2. 14. 15. *But the Spiritual man judgeth all things*, &c. *Job* 32. 8. *The Inspiration of the Almighty giveth man Knowledge*. Which *Apothegme* may also be referred to the former sense, that God qualifies and fitteth every person whom he commissioneth for any Imployment, as, to teach others: Yea, persons unregenerated may have something like to this *Orthodoxie*, as that understanding Scribe, who in Conference with the Lord, did give the true and Spiritual sense of the Law, upon whom it was accordingly pronounced, *That he was not far from the Kingdom of God*. *Mark*, 12. 34. Yet being at a distance from true Conversion, all the knowledge he had, was only by the common illumination of the Spirit, which and other common gifts of the unconverted, whether they differ specifically or gradually only, from the saving knowledge and graces of the Godly, I shall not here abide to determine.

4*ly*. Every Pious Person, is led by the Spi-

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rit of God, both in his Converſion, when Gods Spirit enlightneth the Underſtanding and reneweth their Will, and likewiſe afterwards, directing and quickning to all Duty, which Light and Grace he beſtows in ſuch meaſures as fitteth the work wherein He in his Infinite Wiſdom imployes them; as, reading the Scriptures, Praying, Preaching, Writting, doing of good Works, and ſuffering, (when called thereto:) Of this the Holy Spirit is the efficient cauſe, he bids us do well, *Yet it is God who worketh in us both to will and to do, of his good pleaſure. Phil.* 2. 12. 13. ſo 1 *John*, 2. 20. *Ye have an unction from the Holy One, and ye know all things.* And this Illumination is by *Divines* called Subjective Revelation, becauſe of the agreement betwixt our Souls and the Divine aſſiſtance, and to diſtinguiſh it from the pretended *Enthuſiaſm* of deluded Perſons, who boaſt of new Revelations, as the chief Rule of their Faith and Manners. And in this ſenſe *Luther*, *Zuinglius* and other Divines, who are cited in *Quakeriſm no Popery, from pag.* 19. are to be underſtood, when they write that the inward word of God, and the dictats of the Holy Spirit are the true word of God, which profit unto Salvation: which is alſo the Senſe and meaning of the ancient Holy Fathers, when they ſpeak of the leading of the Spirit

of

of God; as *S. Chryſ.* upon *John* 6. 63. Chriſts words are to be heard according to the Spirit, *And whoſo heareth them after a carnal manner profiteth nothing.* And *S. Cypr. de S. ſancto. p.* 485. *edit. Par. cum Annot. Ja. Pamel.* Suſpiration, Inſpiration, and Aſpiration in the Godly, they have from the Holy Spirit the cauſe and effect, Matter and Increaſe.

5*ly.* The Prophets and Penmen of the Holy Scriptures were in a ſtrict ſenſe Divinely inſpired, 2 *Pet.* 1. 21. *They ſpake as they were moved by the Holy Ghoſt*, 2. *Tim.* 16. 17. *All Scriptures is given by the Inſpiration of God* &c. The Prophets and Apoſtles were without any previous Ratiocination of themſelves, powerfully moved by God both to Teach and Write the Rule of Faith and Manners, and that infallibly both as to Matter and Words; which they proved to be immediat Objective Revelation, or rather Gods word than their own, (1 *Theſſ.* 2. 13.) by the gift of Tongues, Miracles, Oracles, Viſions, diſcovering of Secrets, foretelling things to come, and the converſion of men to God, beyond and above the ordinary Humane Means. The phraſe thus explained, I come to ſtate and anſwer the *Queſtion*, to wit, if *A. B.* was Divinely inſpired. The *Ap.* ſpends the third part of his Treatiſe (being 38 leaves) aiming to prove, that

that *A. B.* was led by the Spirit of God, or (what is the same on the matter) divinely inspired, but never shewing, in what sense or meaning, he would have the World believe that she was so; and therefore all discoursing to that purpose, looks too like a continued *Sophism*, commonly called *Ignorantia Elenchi*, or a *Fallacious way of arguing*, seeming to prove the thing intended, by an hudle of pretended Arguments, which yet conclude nothing as to the main point under Debate. *Viz.* In what sense or respect he alleadgeth his *A. B.* to have been Divinely inspired.

1. Which now to examine particularly, I grant, that she was Divinely Inspired, in the first of the five respects forementioned *i. e.* She had a Rational Soul, if ever there was such a person as *A. B.* (which some doubt of, who lived in *Flanders* about the time she is said to have been at *Liste*, and yet heard nothing of her) but this is not all which the party means by her being Divinely inspired, since she pretends to more than an ordinary Spirit.

2. It is more to be doubted, if she was divinely inspired in the second sense, (*to wit*) if she was fitted and well qualified for the condition and imployment that she set out for in the World, which was three fold, the Mistris of a Familie, a School-Mistris, and a Propheteſs or a Teacher to reform all Mankind. There

is

is but little evidence given in her own writtings of her Diſcretion and far leſs of Divine inſpiration in guiding either her School or Family; (tho ſhe pretended to the knowledge of diſcerning Spirits, and the very thoughts of peoples hearts *Pref.* to *L. W. p.* 41) for ſhe teſtifieth of her ſelf, *S. V pt.* 1. *p.* 196. how all her 32 Scholars at *Liſle* were in Actual compact with the Devil, and yet did very well what ſhe taught them. Alſo the *Ap.* writes of her, *pt.* 4. *p.* 323. that all her Servants were Witches and for a long time deſigned to murder her for her Riches; yet mentioneth nothing that ever ſhe diſmiſſed them before her Death.

And if ſhe had a Prophetical Spirit that ſhall be tryed anon.

3. The third and fourth Reſpects may be conſidered together, whereanent I charitably think that *A. B.* was a pious perſon, and ſo was led by the Spirit of God, as any other godly perſon is, *Rom.* 8. 1.

But this conceſſion will not ſatisfie the *Ap.* who holds her to have been incomparably holy, and to have exceeded in knowledge the greateſt Divines, *pt.* 3. *p.* 240 241. And therefor her pretenſion muſt be tryed in another ſenſe.

Obj. How can ſhe be called pious, who wrote many Errours, and was very proud and Uncharitable?

A. 1. She

A. 1. She ſpake aright of Religion in ſundry things, which might have been by Divine Conduct, but in her Miſtakes and Errours, ſhe was led by her own ſpirit. *Ap. p.* 216. 217. As ſhe confeſſeth in another Caſe, when ſhe was deluded by *St. Saulien p.* 239. And it is probable, that ſhe intended not to have written Lies or Fopperies, which happened either through her want of the means of true Knowledge, or the neglecting thereof; as the Reading of the Holy Spriptures, and Syſtems of Divinity, and medling with things too high for her, *Pſ* 131. 1.

She might have been Pious tho not perfect, and perſons ought to be characterred from their better pairt, and not from the worſt; from the ſet of their Spirit and tract of their Life, rather than from particular Actions or Eſcapes, and eſpecially, if they endeavour to diſcover and mortifie all Sins in themſelves.

2. This *Obj.* might be eaſily anſwered in the opinion of *A. B.* that Saints may apoſtatiſe totally and finally, even they who have attained to perfection, and could keep all the Commandments of God. Which is defended be the *Ap. pt.* 2. *p* 136 (which yet is a groſs Errour, as ſhall afterward be ſhown) for according to her *Hypotheſis*, it might follow, that ſhe wrote only Truth, ſhe was Humble and Charitable, ſo long as ſhe continued in the ſtate of Grace,

but

but wrote her Errours, became Proud and Uncharitable, how ſoon ſhe loſt the Grace of God and fell into the eſtate of Damnation.

4. As to the fifth Senſe or Conſideration of the Conduct of the Spirit of God, which is the publick and ordinary acceptation of it, namely, a Prophetick infallible Spirit.

This I poſitively affim, *A. B.* had not in her writtings, and ſo the Queſtion is anſwered Negativly, in Opoſition to the affirmation of *A. B.* and her *Ap.* and it is thus proved.

1. The Holy Scriptures which were written by the Holy Prophets and Apoſtles, have a ſelf Evidence in them, ſhewing themſelves to be the Word of God, or the Dictats of the Holy Spirit; *to wit*, the matchleſs Sublimity of the matter, the Holineſs, Purity, and Harmony of the whole; the Efficacie or effectual working for converting Souls to God, beſids their confirmation from the Pen-mens ſpeaking of all Languages which they had never heard nor learned, and other Miracles accompanying them, extraordinary Viſions, ſure Propheeies, the Antiquity and preſervation of the ſamen, and the Confeſſion of Adverſaries.

But *A. Bs.* writtings have nothing the like Confirmation, and therefore ſhe had no Divine Inſpiration in writting them.

The Major is granted by all Chriſtians, and the

the Minor is alſo clear, ſince neither *A. B.* nor her *Ap.* pretend to ſuch Teſtimonys tho their pretence be very high.

2. The Scriptures written be men Divinely inſpired, are a perfect Rule in Religion, teaching us how to glorifie God and be ſaved our ſelves 2 *Tim.* 3 16. 17. *That the man of God may be prrfect.* And we are to hold them accurſed, who would add to this Canon *Gal.* 1. 8. *Rev.* 22 18. Therefore *A. B.* dare not pretend to ſuch inſpiration under pain of the curſe.

Obj. You have wronged *A. B.* by miſtateing the Queſtion, for ſhe did not pretend to Prophecie, or to write by an Infallible Spirit, as the Prophets and Apoſtles did; but only to interpret the Scriptures, to live well and to teach others to do ſo, *L. W. pt.* 1. *p.* 133. There ſhe promiſeth to write a *Commentary* upon the whole Scriptures, tho ſhe never performed it.

A. Firſt, denying the Charge, for ſhe is not wronged by me, nor the Queſtion miſtated, ſince it is the ordinary and received Senſe of the Phraſe, to be Divinely Inſpired, or to be led by the Spirit of God in writting, to write by an Infallible Spirit, as the *Prophets* and *Apoſtles* did, who were the Amanuenſes of the Holy Ghoſt.

2. Though ſhe durſt not ſpeak it out in plain Terms,

Terms, that ſhe acclaimed no leſs than ſuch a Spirit as the *Prophets and Apoſtles* had (leſt the Readers at the firſt ſight, had cryed fy upon her, for Blaſphemie,) but goes on in Clouds and Darkneſs, never declaring in what Senſe ſhe was Divinely inſpired, yet, I ſay, on the matter ſhe acclaimed no leſs, for theſe Reaſons.

1. Firſt becauſe, when it was objected to her by Divines, that ſhe had not ſuch Knowledge as the Prophets had, and wrought no Miracles; ſhe ſhifted to give any direct anſwer, but ſlily ſtrived to diminiſh their Credit, and of the Holy Scriptures, alſo, alleadging that the Prophets knew not all things which they wrote, that all of them wrought not Miracles, that the Devil had opened the eyes of the blind and raiſed the Dead, and that the Lord himſelf was miſtaken, (I tremble relating it) anent the *Fig Tree Mat.* 11. 19. *L. W. pt.* 1. *p.* 136. *Ap. p.* 168. 203. 204. 205. 206. and 222. 223. All which Calumnies might be eaſily refuted, but I leave that Task to thoſe who are writting againſt them more Copiouſly.

2. The very Title of her Book is Blaſphemous, to wit, *The Light of the World*, which is the Epithite given to CHRIST, and his Apoſtles, and in aſſuming that Title ſhe equaliſeth her ſelf to them, tho injuriouſly.

3. It is evident, that she pretended to such a Spirit as the Apostles had, when she affirmed, that she could write such a Book as the *New Testament*, *L. W. pt.* 1 *p* 133. Now if she could have so written, then she could have done it either by a fallible or infallible Spirit, if only by a fallible Spirit, then it could not have been such a Book, but if by an infallible Spirit, then she acclaimed such a Spirit as the Apostles had, which the Objector denyes.

Many more Instances might be adduced to this purpose, but these may suffice.

3. *Thirdly*, I answer to the grand *Objection*, that she pretended not to write a New Canon or Rule of Faith, but only to expound the Scriptures; giving but not granting, that her pretensions did run no higher, that same is too high. The *Quakers* acknowledge, that their Spirit is somewhat inferiour to the Prophets; *Quakerism no Popery p.* 32. 33 *(Mr. G. K.)* The learned Author whereof is no Quaker now) Yea the Roman Church it self would be offended, if any man should say, that they coine new Tenets in Religion, or that they did more by their Dogmatising, then to expound the Scriptures and dispense the Churches Traditions (but by a Prophetical Light and Divine influence) as their doctrine in this point is well collected by *Amyrald in Thes. Salmur: de aut Script: n.* 15. 16.

So for *A. B.* to pretend Divine Conduct to expound the Scriptures better than all others, is too great Arrogancie.

Q. Will you not allow, *A. B.* to have had more of Divine Conduct than you have done alreadie, that possibly she had it only in some things, which she did and taught, as ordinarily every Godly Person hath in what he does aright?

A. I have granted enough in the said Terms, and more I cannot, because, it is sufficiently proved, that she was not Divinely inspired, as the Pen-men of the Holy Scriptures were; either to add to the Canonical Books or to interpret Scripture infallibly, as they did, neither was she led by the Divine Spirit, as an ordinary Officer in the Church, to interpret and apply the Scriptures (which is Preaching) since she was not fitted for that end, by the means of Gods appointment, nor yet observed the Rules thereof *Neh.* 8. 8. *Ezra* the Scribe, with the Priests and Levits, read in the Book of the Law distinctly, and gave the sense, and made the People to understand the reading. *Timothy* the Evangelist was enjoined Reading 1 *Tim.*4.13. and since his Days, all Holy and Wise Men who interpret the Scriptures pray to God for the Direction of his Spirit, which indyted them, that they may Propheeie, according to the Pro-

Proportion of Faith *Rom.* 12. 6. They compare Scripture with Scripture, and look to the Scope of the place, they ſtudy the Languages in which the Scriptures were firſt written, Hiſtories likewiſe and Cuſtoms of ſeveral Countries, Proverbial Speeches, and famous Writters of them, which are often cited, and frequent Alluſions made thereto in the Holy Scriptures, they read the *Creeds*, *Confeſſions of Faith*, *Catechiſms* and *Syſtems of Divinity* of the Orthodox Churches both Ancient and Modern; they ſearch for Truth by the Literal Senſe of the whole Scriptures, pondering well whether or no, the ſpeech be in Terms proper to the things treated of, or borrowed from other things which is called a figurative Speech.

By theſe and the like means the ſettled and ordinary Teachers, and Expoſitors of the Scriptures doe, begging the bleſſing of God, Humbly and Aſſiduouſly endeavour, to be fitted for the great and Sacred function, of labouring in the Word and Doctrine.

But *A. B.* does not ſo much as pretend to uſe theſe means, nor yet to expound the Scriptures, by the true Rules, but on the Contrary, ſhe laid by the Scriptures and contemned all Syſtems of Divinity and other helps of Learning.

Therefore ſhe was not fit or qualified to expound the Scriptures, even as an ordinary

Teacher. So ſince *A. B.* was not led by the Spirit of God, to write her Books, and expound the Scriptures, either in an Ordinary, or Extraordinary way: It remains then, that ſhe performed theſe things by no other Faculty, but by Gueſſing and vain Divination, nor can I add a Fourth Member to this Tripartite Diviſion; tho poſſibly the fertile Brain of a new *Ap.* will gender one, ſhewing how one can be led by the Spirit of God to write, not by an Infallible Spirit, nor as an Ordinary Teacher, nor yet to be a Meer Gueſſer or pretender to it, which (as the Roman Proverb was) *Let the credulous Jew believe, not I.*)

To put a Period to this long Section, I ſhall produce all the pretended Reaſons, which the *Ap pt.* 3. *p.* 240 and 241. Alleadgeth, for proving *A. B.* to have been Divinely Inſpired, and ſhall anſwer them ſeverally, as if they had been Objected againſt my Concluſion on this Head.

Obj. 1. Her Doctrine was conform to the Scriptures, therefore ſhe was Divinely Inſpired.

A. 1. Denying the Antecedent, for her Doctrine was moſtly contrary to the Scriptures, as (God willing) ſhall be Manifeſted in the next Section.

2. I deny likewiſe the Conſequence, becauſe a perſons Doctrine may be conform to the Scriptures,

tures, who had no extraordinary Inſpiration.

Obj. 2. She was Unlearned and yet exceeded the greateſt Divines.

A. 1. She exceeded them only in Vanity.

2. *George Fox* was unlearned, ſo he gave it out, that all his Divinity was revealed to him among the Hils of *Lancaſter*. And *Jacob Bhemen*, the pretended illuminated Sutor wrote ſeventeen Books like *A. Bs.* yet none of them was Divinely Inſpired.

Q. Inſtance. How could an unlearned Perſon write as ſhe did without Divine Inſpiration?

A. 1. It is much doubted, if *Poiret* or ſome other man wrote not theſe Books, that are ſaid to be hers.

2. It is very conceavable, how one Unlearned, but of a Melancholly Temper, and Luxuriant Fancie; might write ſuch Books, getting Terms of Art by Converſe with Learned Men, and a Schem and Copy of their Fancies and high flown Notions, by reading ſome of theſe called *Myſticbes*, ſuch as *Theular*, and *Joannes à Cruce*, yet without Divine Inſpiration.

Obj 3. She wrote without premeditation, and did neither correct nor read over what ſhe once wrote?

A. That is not like to be true, yet if it was indeed ſo, then her writtings are ſomuch the worſe.

Obj 4. She had no Worldly aim, therefore &c.

A. Many pretended *Enthusiasts* seemed to have as little, who yet were not Divinely Inspired.

Obj. 5. She reached the Consciences of Others, therefore &c.

A. All *Sectaries* and *Shismaticks* have the like pretension, accounting the People of their perswasion, the only Inlightned and Godly Party, having the *Old Gnosticks* for their Patrons, in Monopolising Godliness to themselves, *Iren*. *L*. 1, *C*. 1. see *Corse*, *instr*. *L*. 1. *C*. 37. and *L*. 14. 2. 1. whereas, the truly Orthodox rather make one Christian, than an hundred of their Opinion.

Obj. 6. Her Writtings had no contradiction in them, therefore &c.

A. It shall be shown she had, in the next Section, as for Example, on this present Subject. She affirmed that one might know by his Natural Spirit, her self to be Divinely Inspired, *Ap*. *pt*. 3. *p*. 197 But against that *p*. 200. None can discern her to be Divinely Inspired, who is not so himself; now to know a certain thing by the Natural Spirit, and not to know it thereby, is a Contradiction, but to know by the Natural, and not to know but by the Divine Spirit, is to know and not to know by the Natural Spirit, which is a clear Contradiction of her self, whereas GOD's Spirit cannot contradict

tradict Himself, He being Truth it self.

Obj. 7. She had a Pious Life and taught rare Penitence, therefore &c.

A. St. Aug. Epist. 106. accounts that *Pelagius* the *Arch Heretick*, deceived many by the strictness of his Life and Doctrine; so he taught the Doctrine, revived now by *A. B.* That riches should be abandoned, and that we can by a strict penitence merit remission of sins, &c.

Obj. 8. *A. B.* affirmed, that she was Divinely Inspired, therefore &c.

A. But I have proven the contrary, therefore, she was not Divinely Inspired.

SECTION. IV.

Q. *If the Doctrine of* **A. B.** *be conform to the Holy Scriptures.*

A. THis is the second Material Head in this Tractate, for if it be true which is often written be *A. B.* and her *Ap.* That her Doctrine is agreeable to the Holy Scriptures (which are the only Publick Standard of Truth) then it would be most injurious, for any man to offer to give Chek unto it: Therefore I hope, it will be

no leſs profitable than pleaſant to the Readers, that this be fairly put to the Teſt, and if it appear, upon an impartial inquirie, that (not a little) but very much of *A. Bs.* Doctrine, be alien from and contrary to the Scriptures, it may happily prove an Antidote for ingenuous People that they ſwallow not down her Poiſonous Errours, together with her Varniſht Pretenſions to Devotion and Piety, for to write Errours pretending to be Divinely Inſpired, makes the ſin the more hainous, to father Untruths upon the Spirit of Truth.

SUBSECTION I.

Anent the Eſſentials of Religion.

THe eſſence of any thing is, that which we conceive in the firſt place, as the definitive *Idea*, or formal Notion of it, and without which, it could not be ſuch a being; as the Soul and Body are the Eſſential Parts of Man; ſo the Eſſentials of Religion are theſe moſt neceſſary and fundamentall Truths, which if any Perſon diſown, he is accounted an *Atheiſt* or *Heretick*, and none of the True Religion.

In the beginning of the next *Subſection* I purpoſe

purpoſe (συν Θεῶ) to conſider the *Aps.* diſtinction, of Eſſential and Acceſſory Verities, and at the preſent (for diſpatching's ſake) ſhall admit of his Definition of the Eſſentials of Religion *p.* 1. *p.* 3. 4 5. 6. 7. 8. 9. that they are ſuch Truths without the Expreſs Knowledge and Belief of which, none can be eternally ſaved.

A. B. and the *Ap* profeſs that they own the *Apoſtles Creed*, and that they are content, that her Doctrine be entirely tryed by the *Holy Scriptures*, *L. W. Pref. to the Engliſh Reader*, now their Knowledge and Ingenuity in that main Point (whether or no their Doctrine be agreeable to the Scripture and the Creed which is collected therefrom) ſhall be brought to the tryal diſtinctly in the ſubſequent part of this Section.

SECTION. IV. SUBS. I. N. I.

Concerning GOD and the Bleſſed Trinity.

THE word *Religion* is taken from a Latine word *Religando*, Binding, for it is an Holy Law or Doctrine binding or

obliedging Man to worſhip and ſerve GOD, and binding us to Him for our own Salvation.

It is the Chief thing in *Religion* to have true Knowledge of GOD in order to the glorifying of Him, and next to that, how we ſhall be happy by Him. *John* 17. 3. *This is Life Eternal, that they may know Thee, the only true GOD, and JESUS CHRIST whom thou haſt ſent. Heb.* 11. 6. *For he that cometh to GOD muſt believe that He is, and that He is a rewarder of them that diligently ſeek Him.*

But *A. B.* had not a right notion of GOD Almighty, when ſhe wrote, that man is made as a little God in his Divine nature incloſed in his humanity. Our Souls are little Divinities. The Soul is GOD, and GOD is the Soul. We are not to ſeek GOD without us. GOD made us Deities depending upon Him. The Church is an inviſible Spirit, and the Church is GOD himſelf. *S. V. pt.* 1. *p.* 54. 75. *L. W. pt.* 1, *p.* 42. 53 110. 111. 113. and *pt.* 3 *p.* 92. Such Doctrine cannot abide the Teſt of the Holy Scriptures, which teach us, that GOD is the moſt perfect Being, moſt Simple, Infinite, Immenſe, Immutable, Independent, and Eternal, whereof the contrary properties are in the Creatures, *Deut.* 6. 4 *The LORD*

LORD our GOD is one LORD. But if the Church or the Soul of man be GOD, then there must be more Gods then One, which to affirm, were blasphemous and hereticall.

The *Ap. p.* 52. attempts to answer this, citing *John* 17. 21. and thence infering, that seeing man may have some sort of union with GOD, *A. Bs.* words may be favourably Interpreted.

That is but a weak subterfuge, for the Learned Author doubtless knows, that the Text *John* 17. 21. and its Parallels, do not excuse *A. Bs.* foresaid language, for CHRISTS praying, *That Believers might be one in Him, and one among themselves*, imports only, their being Members of His Mystical Body, that, thereby they might recover the Image of GOD, Knowledge and Holiness, and be cemented one with another in love; but from this, no Scripture language, nor any Christian Commentator, neither any wise man did ever infer, that men should be called GOD; Unless he would vouch the *Manichees* for his Authors, who were vile Hereticks, and held that there were two Gods, one good and another evil; they, indeed taught *That the Soul of man was of the substance of GOD*; As did other blasphemous Hereticks, *to wit*, *Cerdonians*,

Cerdonians, *Marcionites*, *and Priſcillianiſts* which we have faithfully accounted by a moſt truſtie and diligent, antiquary: *Forbes of Corſe in his Inſtr. hiſt. Theol. Li.* 4. *C.* 5. *N.* 12. Citing alſo the Orthodox, who refuted them. Namely *St. Ambroſe*, *Aug. Theodoret* &c.

And how can the unlearned Readers of *A. Bs.* writtings diſtinguiſh her Opinion from theirs in this prime and eſſential part of Religion?

Likewiſe *A. B.* denyes GOD'S Attribute of Omniſcience (tho to deny any of his Attributes, be to deny GOD himſelf) when ſhe taught, that GOD doth not foreſee all future Actions of a free agent which is defended by the *Ap. pt.* 2. *p.* 127. 128. 129.

This is contrary to the Scriptures, *John* 21. 17. *LORD thou knoweſt all things. Pſalm.* 139. 2. *Thou knoweſt my down ſitting and mine upriſing, thou underſtandeſt my thought a far off*: Are not theſe the Actions of a free Agent?

Moreover, *A. B.* denyes the Juſtice of GOD, which ſhe learned from the peſtiferous *Socinus*, *L. de Serv. p.* 1. *C.* 1. &c. Where he Sophiſtically argues, becauſe GOD is Love, 1. *John* 4. 8 Therefore there is no vindicative Juſtice in him, which is defended by the *Ap. pt.* 1. *p.* 22 where he affirms that the Scriptures which ſpeak of GOD'S Juſtice and diſpleaſure

diſpleaſure in threatning and puniſhing of ſin, are to be underſtood, as theſe which attribute humane parts and paſſions to him.

All this contradicts the Scriptures, which teach, that hatred of ſin and vindicative Juſtice are of the nature of GOD as he is Simple, Pure, Holy and Righteous, even as Love and Mercy, are of his Nature and Eſſence as He is good. *Habb.* 1. 13. *HE is of purer Eyes than to behold Evil and cannot look upon Iniquity.* GOD hath no parts at all, nor paſſions, and when they are aſcribed to Him in the Scriptures ſuch as Love, Anger, Hatred &c. It is ſpoken by Us, not for the infirmity of affections, but for ſome likeneſs of His works and ours, as *St. Aug. wordeth it. De Civ. D. L. 9. C.* 5. And the effect hath produced the word Revenge, which truth of the vindicative Juſtice of GOD, is clearly vindicated from all the Objections of *Socinus by John Owen Diatr. de Juſt. Div.* where he proveth, that the application or exerciſe of GOD's eſſential Juſtice is to be underſtood when he puniſheth ſin, as our ſoveraign LORD and Judge, and likewiſe he removeth the miſtakes of *Rutherford and Twiſſe*, thereanent, and the ſatisfaction of CHRIST, wherein yet they were not of the mind of *A. B.* and the *Socinians.*

Then for the Bleſſed Trinity in the GOD-Head,

Head, her Doctrine is plainly Heretical, writting that it is a Romiſh Errour, to ſay, there are three Perſons in the GOD-HEAD; that there are in Him only three Powers, Attributes or Properties of Truth, Righteouſneſs and Goodneſs, and that her ſelf had theſe three Properties. *L. W. pt.* 2, *p.* 109, and *pt.* 3. *p.* 166 *Lavie continue*, *p.* 553, 554, *L. W. pt.* 3, *p.* 80, *Ap. pt.* 2, *p.* 84, 85.

Theſe Sentiments (ſo called by the *Ap.*) are contrary to the Eſſentials of Religion, to the Creed, and to the conſtant Doctrine of the Catholick Church. See ſome of many Scriptures, 1 *John* 5. 7. *There are three that bear record in Heaven, the* FATHER, *the* WORD *and the* HOLY GHOST, *and theſe three are One. Heb.* 1, 3. CHRIST *is the expreſs Image of His* FATHERS *Perſon*, ſee alſo how the Trinity was manifeſted at Chriſts Baptiſm *Mat:* 3, 16, 17. The Father ſpeaking from Heaven, the Son preſent in Perſon, and the Holy Ghoſt by a Dove. So Preaching and Baptiſing are enjoined in the expreſs naming of the Trinity or three Perſons, *Mat:* 28, 19. And thus the bleſſing is ſtill pronounced 2 *Cor:* 13, 14.

The Primitive Church ſtill condemned all *Antitrinitarians*, for *Hereticks*, and particularly *Sabellius* and *Samoſatenus*, were accurſed by the

the great Council of *Nice*, *Anno* 325 *Theodoret Eccl. hist. L. 5. c. 9. Epiph. hær. 6.* For the very Doctrine now revived by *A. B.* That there were not three Persons, but three Names, and three Powers in the GOD-HEAD. Whereas to exclude all *Hereticks*, and to maintain the Unity of Faith in the Catholick Church, it was expressed in all the approven Creeds, which are Exegetick or Explicatory of the Apostles Creed, *To wit, the Creeds of the Councills of Antioch, Nice and Constantinople and of St. Athanasius.* That there are in the GOD-HEAD three Persons or Subsistencies, having Incommunicable Personal Properties, the Father begetting the Son, the Son begotten, and the Holy Ghost proceeding from them both, three in One, and One in three, undivided in Essence or Substance, with much more which is to be seen in them to this purpose.

So that it is evident. *A. Bs.* Doctrine is inconsistent with the Scriptures, and many Articles of the Creed.

NUMBER II.
Of CHRIST, *and His Satisfaction for Us.*

IT is worthy the noticeing in the first place, anent this foundation of Religion, that

A. B.

A. B. in all her Books never once giveth CHRIST his due Tittles, as it is in the Creed, *His only SON Our LORD*, or, *the LORD*, 1 *Cor.* 11, 23. The *Ap*: is guilty of the ſame omiſſion, till *p*: 406. Some approver of *A. B.* in a Letter to the *Ap*. doth it.

And no marvel, that they ſhift to ſpeak of Chriſts Divinity, ſince they write, that He had a ſinful Nature, corrupt and rebellious to the Superiour part of His Soul, produceing inclinations and temptations to ſin, though He conſented not thereto, *S. V. pt*: 1, *p*: 198. *Ap*: *pt*: 2, from *p*: 198, to 143.

This contradicteth the Holy Scriptures, which ſhew clearly, that he took to Himſelf our Nature, but without ſin, which could not have been, if any ſin had been in His Nature; for the very firſt motions or inclinations in Us to ſin, (which School-Men call *Primo-primi*) they are ſins, becauſe of our ſinful Nature, even before we deliberatly conſent thereto, *Jam*: 1, 15. *Luſt when it is conceived bringeth forth ſin. Gen* 6. 5. *Every Imagination of the thoughts of Mans Heart is only evil continually.* Whereas it was impoſſible, that the Lord Jeſus Chriſt could have had a ſinful Nature, otherwiſe the Divinity, (which is Holineſs and Purity it ſelf) could not have been Hypoſtatically united to his Humane Nature, neither could

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the Holy One, *Immanuel*, GOD with us, have any inclination or temptation to ſin in his Nature or proceeding from any thing in Himſelf, as the Scriptures teach us, 2 *Cor.* 5. 21. *He was made ſin for us, who knew no ſin.* *Heb.* 4. 15. *He was in all Points tempted like as we are; yet without ſin.*

The foreſaid Errour of *A. B.* is a great one but behold a greater! Againſt the Satisfaction which Chriſt the Redeemer made to Divine Juſtice for us. That there was no need for Chriſt to become Man to ſuffer or die for our Redemption, that He had been Incarnat tho Man had never ſinned, to converſe with us viſibly upon Earth, that GOD was not honoured by His ſufferings, and that he ſuffered only by accident, for the inſtruction of Men and their relief, and to give them a good example *L. W. pt.* 1. *p.* 139. 140. 141. 142. and *pt.* 3. *p.* 53.

This *Heretical Doctrine* is catcht from *Photinus*, and from *Socinus* *L. de Serv. c.* 3. 4 *& per tot.* That *Arch-Heretick*, and Heir of *Arrius*, who denyed the Divinity of Chriſt, and is the Father of the *Atheiſts* that now infeſt many places in *Europe*, whether they call themſelves *Deiſts*, *Theiſts*, *Unitarians*, or under whatſoever Denomination they paſs at the Time.

The foreſaid Doctrine is no leſs Abſurd and

Heretical, when it proceeds from *A. B.* and her adherents, than as it is diſſeminated be the *Socinians*, who pretend to be Chriſtians as well as they, for they all ſtrick at the root of *Chriſtianity*, teaching, that Chriſt ſuffered for our behoof, but not in our ſtead; that it is enough to ſay, He ſet Captives free, whereas *Redemption* imports, paying of the Ranſom alſo for us, both of them, deny the Vindicative Juſtice of GOD, pretending to cry up his Love, and though they pretend to the higheſt Reaſon, yet how unreaſonable is it to ſay, that the SON of GOD, ſuffered as He did without a neceſſity of ſatisfying the Juſtice of GOD thereby, and ſuffering of the greateſt of Puniſhments due to Us for Sin: And without which all Mankind had periſhed eternally, as well as the Devils.

It was the admirable free Love of GOD, which made the Difference, and it is the great Foundation of Saving Faith, *That when we were ſinners, outlaws and rebells, Chriſt dyed for Us*, Rom. 5. 8.

Now I ſhall cite the Scriptures for the Satisfaction of Chriſt, whereby I am perſwaded, that the Impartial Reader will eaſily perceive, that the foreſaid Doctrine of the *Socinians* and *A. B.* is inconſiſtent therewith; and ſo inconſiſtent with the Creed and the Eſſentials of Religion,

Religion, notwithſtanding of her Profeſſion, and her *Ap.* to the contrary.

John 10. 25. *I lay down my Life for my Sheep.* Mat: 20, 28. *The Son of Man came, to give his Life a Ranſome for many.* Acts 4, 12. *There is none other name under Heaven given whereby we muſt be ſaved.* Gal: 3, 13. *Chriſt hath Rdeemed us from the Curſe of the Law, being made a Curſe for us.* Eph 5, 2. *Chriſt hath given himſelf for us, an Offering and a Sacrifice to GOD*: 1 John 2, 2. *He is the Propitiation for our ſins.* Rev. 5, 9. *Thou haſt Redeemed us to GOD by thy Blood.* Theſe Texts pondered. It may probably ſeem ſtrange, to ſome who raſhly were taken with *A. Bs.* Books, how any Chriſtian could have written ſo perverſely of Chriſt as is forementioned, but they may marvel the leſs, when they finde her writting very often liker to an Infidel than a Chriſtian, as when ſhe aſſerts that *Mahometans* and *Gentiles* may be ſaved, by reſigning their wills to GOD, without mentioning Faith in Chriſt, that the *Jews* are yet the People of GOD, that they love GOD more than any other People, that their being deſpiſed may perhaps ſatisfie for putting Him (GOD) to Death, and that their hopes of the *Meſſiah* yet to come is well founded on the Word of GOD. *L. W. pt 2. p.* 127, 131, and *pt.* 3, *p.* 3. 168.

How can the *Jews* be the People of GOD, who were caſt off for their Infidelity in *S. Pauls* days? *Rom.* 11. 15. If the Love of GOD which *A. B.* boaſts of ſo much be of that kinde with the *Jews* love to GOD, then it is but a lifeleſs Fancie inſtead of the true Love of GOD, ſince the *Jews* have not Faith in Chriſt, and *True Faith worketh by Love. Gal.* 5. 6. (of which in a number a part afterwards) neither *Jewes*, *Gentiles*, *Mahometans*, or any *Infidels*, can reſign their will to GOD, (remaining *Infidels*) ſo it is nonſenſe and repugnancie in the adject, to write, that they doe; for none can be *Accepted of GOD, but by Faith in his beloved Son the only Mediatour. Eph.* 1. 6.

What a rare piece of confidence is it for *A. B.* and the *Ap.* to aver that they own the Creed and the eſſentials of Religion, and to mantain the direct contradiction thereof? for if the *Jewes* expectation of the *Meſſiah* yet to come be well founded on the Word of GOD (as ſhe ſayes in the fore cited place) then the Chriſtian Belief is not well founded thereupon, that in the fulneſs of time (as *Gal:* 4. 4. 5.) he was conceived by the *Holy Ghoſt*, and born of the *Virgin Mary*, and the reſt of the Articles of the Creed concerning Him are falſe, if *A. B.* ſpeak Truth. For the *Meſſiah*

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to have already come, according to the Prophecies in the Scripture, and performed the work of our Redemption in the exerciſe of His three fold Office, and to be yet to come, as the *Jewes* vainly expect, is a flat contradiction: nor can I conjecture, what the wit, or cunning of any *Ap.* can anſwer for *A. B.* in theſe things, unleſs it be ſaid, that *A. B.* is generally miſunderſtood, for her Chriſt is not our Chriſt, mentioned in the Belief, who was Prophecied of in the *Old Teſtament*, and of whom the *New Teſtament* is an Hiſtory. But her Chriſt, is an imaginary Chriſt, which proceeded from *Adam* before the Woman was made, and came not of the Seed of the Woman, *L. Etoile dumatin p.* 32. 33. and *Ap. pt.* 1. *p.* 47. And to evite a very ſtrong Argument againſt her fantaſtical Chriſtianity, taken from *Gen.* 3 15. which is the firſt promiſe of Chriſt, importing the very tenor of the Covenant of Grace, ſhe brings forth a rare ſort of new coined blaſphemy (like *John of Leyden, or Nailour the Quaker*, who called themſelves the *Meſſiah*) ſo ſhe affirms, that ſhe is *That Womans Seed, which ſhould bruiſe the Head of the Serpent*, L *W. pt* 3. *p.* 47. This is that *A. B.* of whom *De Cort.* her admirer ſays, *Pref. to the* L. *W. p.* 41. *That no Body ſince the Creation of the World Explaines the Scriptures ſo well as*

ſhe doth, but behold what it comes to!

The *Ap. pt.* 2. from *p.* 90. to the 100 uſeth much Art to ſmooth the Doctrine of *A. B.* againſt the Satisfaction of Chriſt. He diſtinguiſheth a mans being ſubſtituted to ſuffer for another, and declares, that *A. B.* held ſuch a ſubſtitution to be falſe and diabolical, as procures a diſcharge to the Party offending, but granted a ſubſtitution of love, whereby Chriſt merited, that we ſhould by our penitence merit Salvation, adding our own merits to Chriſts Sacrifice, to ſatisfie the Juſtice of GOD, and mockes at a man who declares, he is but a frail creature, and hopes to be ſaved by faith in Chriſt; whereas it is manifeſt by the Scriptures alreadie cited, and many more which could be ſhown that Chriſts ſuffering in our ſtead, and thereby procuring to us remiſſion of ſin, and freedom from the Puniſhment due to us therefore, is a moſt true and Divine ſubſtitution, and not falſe and Diabolical, as *A. B* ſaith. 2 *Cor.* 5. 19 *GOD in Chriſt reconcileth the World to himſelf, not imputing their treſpaſſes unto them*, and not to impute to us our treſpaſſes, is to procure a diſcharge of the ſamen.

A wiſe man ſhould not be ridicul'd for his wiſdom, but this is the wiſeſt Courſe, that a ſinner can take, to confeſs his own frailty, and

and believe to be ſaved by the free Mercy of GOD, for the ſake of Chriſts Merits. We do not deny a ſubſtitution of love (as he calls it) that of GOD'S free love in Chriſt Jeſus, whereby we are both Juſtified and Sanctified, but neither Penitence, nor any other Grace beſtowed upon us can be called our Merit; nor can there be any addition made to the Sacrifice of Chriſt, which ſatisfied the Juſtice of GOD, and is the only meritorious cauſe of our Juſtification.

The *Ap.* inſiſts, ſaying, that we carp at the words *Merit* and *Satisfaction*, while we grant the thing imported thereby, that Chriſt by his Merits hath procured to us to do penitence and to imitat himſelf, without which non can be ſaved by faith in Him.

This is the ſubſtance of all his ſuppoſitions, or imperfect ſort of Argument, in the foreſaid place, which in the Schools is called, a *Sorites*.

To which I anſwer briefly, that the Orthodox have good reaſon to quatrel both at the words and the thing which he underſtands thereby, for it is ſimply impoſſible, that ſinners can either ſatisfie the Juſtice of GOD or merit their own Salvation: becauſe there is no commutative Juſtice betwixt GOD and Man, as there is in Contracts between man and man, ſo that it were injuſtice not to remit ſin, upon

all the penitence or good works that we can do, He being infinitly Holy: and we but frail Creatures, who at the beſt are but *Unprofitable Servants Luke* 17. 10. We ought indeed to evidence our Faith by a good life, but to call our penitence or love to GOD, or imitation of Chriſt our own merit, is but a vain gloriation, and derogatory from the ſatisfactory Merits of Chriſt; for which I remit him to *Bellarmin, who is a great Orator for humane merits, but confeſſeth, that for the uncertainty of our own Righteouſneſs, and the danger of vain Glory, it is moſt ſafe, to place our whole confidence in GOD'S Mercy alone, and his Goodneſs, and a few lines after, he ſayes, that without a Revelation no man can know aſſuredly himſelf to have true Merits; or that he ſhall perſevere in them to the end. Likewiſe becauſe nothing is more eaſie in this place of tentation, than pride to ariſe from the conſideration of good works. R. Bell. Card. Jeſu. de Juſti. L. 5. c. 7. p.* 1266 in 8o.

SECTION IV. SUBS. I. N. III.

Of Mans future State.

IN the Seventh and two laſt Articles of the Apoſtles Creed, ſundry great Truths are included, anent Mans future State, which

ar:

are clearly taught in the Scriptures, and are of the eſſentials of Religion; namely, that after Death neither Soul nor Body periſh, but they ſhall be joined again by the power of GOD, through Jeſus Chriſt at the Generall Reſurrection, and ſet day of Judgment, when He ſhall pronounce a righteous Sentence upon all Mankind, giving unto thoſe who have done well, Eternal Life in Heaven, and to the wicked, Eternal Damnation. But *A. B.* makes a ludicrous Scene of all this, writting, that the World ſhall not be conſumed by fire, there ſhall be no judgment after Death, nor a ſet and appointed day of Judgment nor any other ſort of judgment, than what is begun thirty Years agoe, that good People ſhall not goe to Heaven, but Chriſt (coming with men and not with Angels) ſhall dwell with them viſibly for ever on Earth, where they ſhall propagate their kinde Eternally, being retired into a ſafe Corner of the Earth, or rather to the Centre of their Soul, to live in all pleaſure, and the Wicked to another Corner of it, to be afflicted by Serpents and all evil things.

And ſhe believes all this better than all the other Myſteries of our Faith. *L. W. pt.* 1. from *p.* 143. *to* 148. *and from* 150. *to* 159. *and from* 168. *to* 175. *and pt.* 2. *p.* 131. 132. *and pt.* 3. *p.* 146. And all the foreſaid Heretical

retical rapſodie is approved be the *Ap. pt. 2. p.* 180. *to* 184. the Myſteries of Faith which ſhe doth not ſo well believe as theſe her own whimſies are, the Unity and Trinity in GOD, the Incarnation and Satisfaction of Chriſt, the efficacie of Grace, with the free will of Man, the Reſurrection of the Dead, the Day of Judgement, and Mens then being mandated to Heaven or Hell. Theſe Opinions of *A. B.* are worſe than the Old *Millenari*[illegible] who yet were ſtill condemned, by the Orthodox and Catholick Church, which held that the Scriptures in no place promiſed Chriſts dwelling on Earth Bodily again, but rather the contrary, as *Acts* 3.21. *Tit.* 1. 2. *GOD that cannot lie*, hath in his Holy word aſſured us, of the Truths which I have rehearſed on this head, which alſo demonſtrates the falſitie of *A. Bs.* Tenets laſtly repeated.

John 5. 28. 29. *The hour is comming in the which, all that are in the Graves ſhall hear His Voice, and ſhall come forth, they that have done good unto the Reſurrection of Life, and they that have done evil unto the Reſurrection of damnation.* Heb. 9. 27. *It is appointed unto men once to die, but after this the Judgment.* Acts 17. 31. *He hath appointed a Day in which he will judge the World in Righteouſneſs by that man whom He hath ordained* 1 Cor. 15. 15. 16. *For if the Dead*

Dead riſe not then is not Chriſt raiſed, and if Chriſt be not raiſed your Faith is vain. 2 *Pet.* 3. 12. *Haſting to the coming of the Day of God, wherein the Heavens being on fire, ſhall be diſſolved, and the Elements ſhall melt with fervent heat*, there are many parallel places of Scriptures, as *John* 14. 3. *Mat.* 25. 46. 1 *Theſ.* 4. 16.

The Sophiſtical ſhifts that are made be *A. B.* and her *Ap.* in the fore cited places, for excuſing their Errours ſhall be eaſily diſcuſſed.

Obj. 1. *Firſt*, Heaven is where GOD is, therefore, when Chriſt reigns with his Saints on Earth, there needs no other Heaven.

A. Its anſwered, neither GOD'S eſſential Immenſity, nor His diffuſed Grace, takes away the nature of things, or confounds diſtinct places, ſo Heaven is ſtill His Thron and the place of the Bleſſed, and the Earth his Foot Stool.

Obj. 2. If Chriſt doe not reign with His Saints Eternally on Earth, then the Earth was made only for Wicked Men and Devils.

A. The Earth was made for GODS People, who ſerve Him on it now in the Land of the living, tho imperfectly, but afterwards they ſhall ſerve Him perfectly in Heaven.

Obj. 3. Angels propagate their kinde and ſo ſhall Men doe, when the Body ſhall be made Spiritual.

A. That

A. That whimſie of Angels propagation, hath been ſtarted by ſome of the wildeſt of School-Men, but was rejected by the moſt Learned and Solid of them, as *Aquinas*, *Sum. p.* 3. 75. 7. *c.* Where he proves that *Angels are of different Species.* and *Swareſ. Metaph. p.* 120. 121. *That they cannot produce a Subſtance.*

Neither is there need of propagation nor of a new Creation of Angels, there being ſo many of them made at firſt, *Dan*, 7. 10. *Thouſand thouſands, and ten thouſand times ten thouſand.*

Obj. 4. GODS works abide for ever and therefore all living Creatures muſt propagate their kinde for ever.

A. 1. Theſe words, *For Ever* doe often ſignifie, no more than a long time.

2. GODS Works abide according to his Appointment, ſome for a leſſer, and others for a longer time, ſome materially endure for ay, though changed in the qualities, as our Bodies after the Reſurrection, and other Creatures once made never come to an end, as all Spirits.

3. There is no Marriage in Heaven and ſo no propagation, as Chriſt coargued the *Saducees Mat.* 22. 30.

4 If Devils and Wicked Men ſhould propagate for ever, then their Poſterity ſhould never be judged, contrary to the Scriptures which Teach that all ſhall finally be judged, by GOD, *Eccleſ.* 12. 14. *Jude* 6.

SEC

SECTION IV. SUBS. I. N. IV.

Anent the Love of GOD.

IT is the high pretenſion of *A. B.* throughout all her writtings to reduce men to the Love of GOD, and values her ſelf upon it, as if ſhe had been the firſt in her Age, who had taught that ſin conſiſts in a privation of the Love of GOD, *S. V. pt.* 1. *p.* 52. That all Chriſtian Writters, and particularly the reformers did not teach the Love of GOD, or they did it dryly and confounded the matter, and her advancing the Love of GOD, is the diſtinguiſhing mark of her writtings from all Syſtems of Divinity, and that all Church Councills were of the Devil, drawing men from the Love of GOD, *L. W.* 3. *Pref. to the* 3. *pts. and pt.* 3. *p.* 45. *and Ap. pt.* 1. *Car.* 1. 5. *from p.* 14. *to* 25. *and p.* 78. *n.* 42.

Is it not a pitifull Errour in any Chriſtian, to applaud ſuch writters? who under a vain pretence of advancing the Love of GOD, do rail at the higheſt rate, againſt all Chriſtian writters without exception, is not that to do what they can to deſtroy all Chriſtianity?

Herein they are like the Sea-Monſters called *Syrens*, who by a ſweet voice allure paſſengers,

till

till they get near to destroy them; or like enemies, who set out the colours of Friends, to render us the more secure till they fall on with deadly weapons. So it is an usual trick for all, *Hereticks and Enthusiasts*, to set out for some true Hypothesis, as *Jacob Bhemen* did, by resignation to GOD, as much as *A. B.* doth by the Love of GOD: But let us observe them well, and it will soon be apparent, that their colour is but fairding, and their canting deceiving, and that they run from one extream to another, and so loss the Truth which is in the midst; as *Eutyches* refuting *Nestorius*, did in opposition to him, fall into a new Heresie, anent the Natures of Christ, so it is exactly in the present case, the infamous *Gnosticks* of Old, and *Antinomians* of late, depraved the Law of GOD, pretending to exalt Faith, and *A. B.* runs to the other extream, out of a pretence to advance the Love of GOD, penitence and imitation of Christ, as the means of attaining it, she cryeth up humane Merite and undervalues the Doctrine of Salvation by Faith in Christ Jesus. *Ap. pt.* 1. *p.* 25. *Car.* 5.6. Her Doctrine is very unsound and erronious, anent this essential Point of Religion; nor did she know what it is to love GOD, whereof she vaunteth so much, and reproacheth all others, not only as ignorant thereof, and neglecting

glecting that which is the chief thing in Religion, but even as if they were enemies to the Love of GOD, and her ſelf only the defender of it.

And for the inſtruction, or making good this my Charge againſt her, I ſhall not inſiſt upon omiſſions, as the not deſcribing the nature of the thing ſhe writes of, ſhewing what is meaned by Love, either as it is a chief paſſion, or Theological vertue, how Faith and Love are compared together, and ſometimes one of them gets the preference, and ſometimes the other, whether love of gratitude to GOD, or complacencie in GOD be recommended, or what are the true tokens of it, *viz.* love to GODS Truth, to his publick Service, to His People and many the like, which ſhe doth not touch, but ſhall inſtance a few of her many miſtakes, anent the Love of GOD, after that I have intimated to the Reader how the laſt Year, I noted ſome things which I found amiſs in a Latine Pamphlet, entituled, *A Colledge diſcourſe of Comparative Theologie*, which ſeems to be a masked abſtract of *Borignianiſm*, and particularly in the ſecond note diſcloſed, the Authors Errour in affirming that the Love of GOD is the chief end of Religion, in every ſtate of Man, and all other things but the means of attaining it,

which

which is not true, either in this Life or that which is to come.

For the Chief and ultimate end of all Religion is GODS Glory and ſubordinat thereunto, is Mans Eternal Salvation. There are three ſpecial Heads of Religion, containing out duty in this Life, things to be believed, things to be done, and things to be prayed for: 1. In order to things to be believed, Faith is the chief Virtue. 2. As of things to be done, Love is the Spring. 3. And true Grace may be called Devotion, in reſpect of things to be asked of GOD, and hath its degree accordingly. Neither is Love only the chief end of Religion, in Mans future State of Bleſſedneſs, which conſiſts, not only in the love of GOD, but alſo in the Intuition and Fruition of Him, with ſuitable exerciſes to be known hereafter. 1. *Cor.* 2. 9.

Now to prove *A. Bs.* ignorance, of the Love of GOD, it is manifeſt, 1. Firſt in that ſhe ſaid, the *Iewes* have the true love of GOD, who are *Infidels denying the* LORD *that bought them.* 2. That all Syſtems of Divinity teach nothing of the Love of GOD, that is, all the Creeds, Catechiſms, Confeſſions of Faith, Expoſitions of Scripture, and all other Books that have been written by Chriſtians, Theoretical or Practical, ſince the Apoſtles Days

Days, are to be thus taxed; who could have written so? but either a person grosly ignorant of the love of GOD, or else extreamly impudent, in belying all the Christian writters, seeing it is as notour, as that the Sun brings light, that thousands of Christian writters, and some in all Ages (which if need were, could be easily named and produced) have written excellently of the Love of GOD, and far better than this roving person hath done. Nor is it like, that a Preacher wrote the *Ap.* for else he had not accused all others of dryness. 3. As the pretended inspired *A. B.* is most vain glorious, that she only had discovered the Love of GOD to be the great end of Religion, so is she no less proud of the means that she had attained to obtain it, namely, such a penitence, and self denyall as merited remission of sins, and which should be added to the Sacrifice of Christ *Le. Temoing de verite pt. 1. 59. 61. 64.* and *Ap. pt. 2. p. 91. 99.* But we have not so learned Christ *Rom. 6. 23.* Pardon of sin and eternal Life are none of our merit but GOD'S free Gifts procured by Christs merits. *Eph. 2. 8.* whereof possibly more afterwards.

4. You have hitherto narrated such instances as convince my self of her ignorance in the main point of Religion, whereto a fourth

ſhall be added, which probably will abait the fondneſs of her admirers, if it doth not altogether break her party, if they conſider it aright, who noticed not before what doctrine ſhe taught; and that is, that every good Chriſtian muſt abandon Riches and Honour, and take no more of them but what is ſimply needful for the ſuſtenance of Nature, and that of the leaſt and meaneſt ſort, for the ſtrain of the Doctrine which her Party cryeth up runeth thus.

A good Chriſtian ſeeks to attain to the Love of GOD in perfection, which to do we muſt renounce ſelf love, and love of the Creatures, and none can doe that but they who renounce Riches, and take meat and cloathing only to ſuſtain Nature. *S. V. pt.* 1. *p.* 58. 59. *L. W. pt.* 1. *p.* 121. *Ap pt.* 1. *p.* 66. 67.

Now let all that have doted upon *Borignianiſm*, prove themſelves to be her true Proſelites, by this plat form of her levelling, which ere they doe, I am of Opinion, ſhe will have but a very ſmall Train of either Sex; As *Henry Martin* ſaid in the Rump Parliament in *England* when it was propoſed, to purge it quite of Immoral Men, purge it alſo ſaid *Martin*, of all Knaves and Fools, and then we ſhall have but a thin Houſe.

NUMBER V.

Of the Holy Scriptures.

IT is doubtleſs of the Eſſence of Religion, to have right Sentiments of the Holy Scriptures, which are the word of GOD, and the Rule of Religion. But many of *A. Bs.* and the *Aps.* Sentiments, are wrong in this matter, for *Firſt*, ſhe perverts moſt of the Texts, which are cited in her Books, whereof one pregnant inſtance is already ſhown anent *Gen.* 3. 15. *N.* 2. another is, of *Mat* 5. 45. *He maketh his Sun to ſhine on the Evil and on the Good*, from which *A. B.* inferreth, that the Wicked have the true Grace of GOD, *L. W. pt.* 1 *p.* 43. whereas the words import only, that Worldly things (ſuch as the Suns light) are common both to good and evil People. *2ly.* They derogate from the Authority of the Holy Scriptures, which is altogether Divine and Infallible, the *Ap. pt* 2. *p.* 179 *Approves Tereſa a Spainard*, a pretended inſpired Teacher, who when ſhe was urged with that Text 1 *Tim.* 2. 12. *I ſuffer not a Woman to Teach*; did anſwer, that GOD bid her, not to be directed by one paſſage of Scripture, for there was a twofold falſehood (if not

rather a lie) in the answer of *Tereſe*, for there is a parallel Text to the foresaid purpose 1 *Cor.* 14. 34. And GOD bids us be directed by his Word, as well when it is found in one paſſage of Scripture, as if it were in twenty, ſo it was the Devil and not GOD, that ſuggeſted ſuch an answer to her. As *Tertul.* long ſince wrote, that all Hereticks *Strive to derogate from the Scriptures, and whoſoever dare deprave any part of the Scriptures, he rejects all, becauſe they are all from the ſame Authority, Adverſus Hereſ. de præſcrip. c.* 49. 3*ly*. They diſregard and contemn the Holy Scriptures.

Diod. Sic. L. 14. reports, that *Theopompus* a Pagan Hiſtorian, when he had inſerted ſome part of the Holy Scriptures, into his prophane writtings, did run mad. I ſhall not ſay that *A. B.* was mad, but probably ſhe was Hypocondriack, for writting as ſhe did anent the Scriptures, exhorting people to imitat herſelf, in not reading the *New Teſtament* for twenty Years, and affirming, that ſhe could write ſuch a Book as it, that it was not hitherto underſtood by any, and only ſlightly allowing people to read the *BIBLE* that are not otherwayes taught. *S. V. pt.* 1. *p.* 120. *Ap. p.* 347. *L. W. pt.* 1. *p.* 129. Whereas, the Holy Spirit, teacheth us, to ſearch the Scriptures daily. *Acts* 17. 11. The truely Divinely Inſpired take their

warrand

warrand from the Scriptures 2 *Pet.* 1. 19. Though they were immediatly taught of God.

And it was a thing more impossible for *A. B.* for to write such a Book as the *New Testament*, than to have joined the land of *Flanders* to *England*, for she could have written such a Book, either by a fallible or an infallible Spirit, if by a fallible Spirit only, then it could not have been such a Book, which was written by men infallibly inspired; and not by an infallible Spirit, because she had it not, as is proven *Sect.* 3. Hence may be espyed a piece of very goodly confidence in the *Ap. pt.* 2. *p.* 179. affirming, that none could vilifie *A. Bs.* way of handling Scriptures, but they who have a secret disgust at it, whereas on the contrary, out of love to the Scripture, I openly disgust her abusing it.

NUMBER VI.

Miscellanies, relating to the Essentials of Religion.

THere are many other heads of Doctrine nearly relating to the Essentials of Religion ill treated of in the writings

of the Authors whom I deal with; and abruptly brought in by them, without any Logical order: ſome of which ſhall be noticed in this laſt Number together, as they have occurred to my obſervation in ſeven diſtinct points, that this *Subſection* concerning *A. Bs.* Eſſentials, may terminate in a certain method.

POINT I.

Of GOD'S *Decrees, and the Doctrines depending thereupon.*

AS *A. B.* hath not written right things of GOD, about the Eſſentials of Religion, ſo, nor of the integrals thereof, though there be ſundry of the ſamen, which have ſo near a relation to and connection with the Eſſentials, that by ſound Divines they are truely called *Circa Fundamentals*; For her Tenets anent the high and myſterious Decrees of GOD, and many Doctrines depending thereupon (ſuch as the Operation of Divine Grace, upon the Will of Man, and the Perſeverance of the Saints) they are (in my Judgement) both contrary to the expreſs Letter of the Holy Scriptures, and the interpretation thereof,

of, by the Orthodox Church.

For she frequently affirms, in the general, that GOD had no Eternal Decrees, nor præscience of the Actions of free Agents; and in special, that He had no Eternal Decree of Predestination *L. W. pt.* 3. *p.* 154. which is contrary to *Psal.* 33. 11. *The Counsel of the Lord standeth for ever, the thoughts of His Heart to all Generations.* Acts 15. 18. *Known unto GOD are all His Works from the beginning of the World.* Eph. 1. 4. *Having chosen us in Christ before the foundation of the World. Vers.* 5. *Having Predestinated us to the Adoption of Children by Jesus Christ to himself, according to the good pleasure of His Will. and Verse* 11. *Who worketh all things, after the Counsell of His own Will.*

Again *A. B.* writes, that man hath liberty to resist the Will of GOD, *L. W. pt.* 1. *p.* 192. which plainly contradicteth the Divine Oracle, *Rom.* 9. 19. *Who hath resisted His Will.* And linked with these Tenets she asserts that gracious persons may apostatise, and be eternally damned, *L. W. pt.* 3. *p.* 136. 137. which assertion is inconsistent with our LORD'S most gracious promise *John* 10. 28. *My Sheep shall never perish.*

In fine; There are disseminated throughout all her Books the whole *Arminian* Tenets concerning the Quin quarticular Question, excep-

ting that of universal Redemption, which why she omitted (imbracing all the rest) it is not easie to conjecture, unless it be for her want of Charity to the generality of Christians.

And as *A. Bs.* Doctrine in the foresaid Tenets is contrary to the Scriptures, so it is contrary to the Exposition of these and the parallell Texts of Scripture received in the Orthodox Church. For it was condemned by the Synod of *Dort*, *Anno* 1618, both in the complex and in all the 5 heads thereof. Which Councill was conveened purposely to put a Stop to the contagious Errours, which were spread abroad in the *Belgick-neather-lands by Episcopius*, *Corvinus*, *Grevinchovius* and other followers of *Jacobus Arminius*; Unto which chosen men were delegated from many reformed Churches, who were well versed in the Doctrine of the Primitive Church, and every way able Ministers of the Gospel, who also after conference with the offending Party, upon mature debate and deliberation finding the *Arminian* Doctrine inconsistent with the Holy Scriptures, and the Confessions of Faith of the Respective Churches, and tending to the reviving of the *Pelagian* and *Semi Pelagian Heresies*, and not a little symbolizing with the pestiferous *Socinians*, did condemn it altogether, as said is.

Neither can it be justly thought, that these worthy

worthy men were ignorant of the ſenſe of the Confeſſions of Faith of the Reſpective Churches to which they belonged, who were all approved and commended at their return home, both by their Conſtituents, and the King, Princes and States which ſent them, for their actings in that Aſſembly. Nor have the repreſentatives of any Proteſtant Church ever ſince diſallowed the Acts of the Synod at *Dort*; and altho ſome particular men, have vented ſome flights and fancies too favourable to the Doctrine of the *Remonſtrants*, that is not to be imputed to any National Church, which by their publick Doctrine and Actings, rather diſapproves than allowes the ſamen.

Scotland had only at that Synod *Mr. Baranquell* (a Pious and Learned Man) to repreſent it, but *England* had four at firſt, *George Biſhop of Landaff*, *Joſeph Hall Dean of Worceſter* and *John Davenant*, afterwards Biſhops, who are and will be ſtill famous in the Church of Chriſt, for their labours in the work of the Goſpel; and particularly, for their excellent writtings, *Dr. Ward* was the fourth, and *Dr. Goad* was ſent over in ſtead of *Joſeph Hall*, when he came home ſick.

Yet I own, that it was both Piouſly and Prudently done by the Church of *England* with the conſent and authority of our Wiſe

and Learned King *James* the 6. to prohibite all raſh Preaching or Writting, (excepting ſuch as ſhould be authoriſed thereto) on theſe abſtruſe and intricat queſtions, raiſed be the *Arminians* upon the heads aforeſaid, and whenſoever they might be obliedged to touch upon them, in explaining a Text of Scripture to a popular auditory, to hold to Scripture language, and the words of the 39 Articles and the approved homilies of the Church.

Many judicious People marvel, how any man could have been at the pains, to write ſo large a Book (being tedious to be read) as the *Ap.* for *A. B.* is; but I finde that his plea for *Arminianiſm*, in ſundry parts thereof hath very much conduced to ſwell it to the bigneſs, that it hath accreſced to under his pen; as *pt.* 2. from *p.* 104. to 127. and *pt.* 4. *p.* 386. 387. and often in other places thereof.

Wherein he hath ſtudied, to repreſent the poſitions and Arguments of the *Arminians* in behalf of *A. B.* in a taking popular dreſs; yet in all his pleadings to that purpoſe, I have not been able to diſcover any Argument which is new, but what hath been often toſſed heretofore, and ſolidly anſwered and diſcuſſed by the Orthodox Writters: which to repeat from them, conſiſts not with my Scope in this place.

But to ſhew, that his arguing can be rationally

nally anſwered, I ſhall only at this time deal with one of his moſt plauſible Topicks which *pt.* 2. *p.* 112. is propounded thus.

GOD knoweth all things only according to their nature; but the Will of Man being made a free faculty to chuſe, or not to chuſe, or to reject any object propounded unto it by the Underſtanding, GOD doth not fore-know what it ſhall determine, even as a man who giveth the power of his goods to his Wife, cannot fore-know how ſhe will diſpoſe of them.

This is but a meer fallacie from the homonomie or different ſignifications of the words *Knowing* and *Nature*, *For GOD ſeeth not as Man ſeeth*, 1 *Sam.* 16. 7. And He is Nature natureing, Mans Knowledge of things is but finite and limited, as himſelf is, apprehending things to be of ſuch and ſuch a nature, by the properties figure, habitudes and effects, which he diſcerneth them to have, and were it not for theſe means of Knowledge they would define things otherwiſe, whereas the omniſcient GOD, in whoſe eternal *Idea* all things had their firſt determinations, knoweth all things comprehenſively, even all the poſſible cauſes, effects and contrariety of things, ſo of all Agents whether neceſſary or free, *HE knoweth our thoughts afar off*. *Pſ.* 139. 2. GOD who Inſpired

ſpied the Prophet *Eliſha* to tell *Hazael*, what his free will would determine, long ere he knew ſo much himſelf 2 *Kings* 8. 12. 13. *He that teacheth man knowledge ſhall he not know?* *Pſ.* 94. 10.

Neither doth his ſimile hold, for a wife is her Husbands equal, to whom he may give power of his goods, either prudently or imprudently; but the alwiſe GOD, hath not exempted any of His Creatures from the reach of His Omnipotencie or Omniſcience. The due conſideration of the infinite difference between GODS Omniſcience and Omnipotence, and the Faculties of ſinfull man ſerves alſo to diſcloſe the grand *Arminian Error*, in ſuſpending his Grace upon Mans free Will, againſt the Eſſentials of Religion.

POINT II.

Of the Image of GOD *in Man.*

A. B. aſſerts that the Image of GOD after which Man was created, conſiſts only in Mans free will, and nothing elſe. *L. W. pt.* 1. *p.* 42. which is contrary both to Scripture and Reaſon, for the Soul of Man being Spiritual and immortal

mortall, imports as much of the Image of GOD, as free Will doth, and the Scriptures shew plainly, that it consisted in Knowledge, Righteousness, Holiness and dominion over the Creatures. *Gen.* 1. 26. *Let Us make Man after our own Image, and let him have dominion &c.* Eph. 4. 24. *Put on the new man, which after GOD is created in Righteousness and true Holiness.* Col 3. 10. *Renewed in Knowledge after the Image of HIM that created Him.*

POINT III.

2. *If Man sinned before he sinned.*

AS the Prophet *Elijah* mocked the Prophets of *Baal*, for their ridiculous Religion 1 *Kings* 18. 27. So it is excusable, that having read many ridiculous things in the Books of *A. B.* to state the Question in this point *Ironically* against her, which according to her Doctrine, must be answered positively, that Man sinned before he sinned, that is, that he sinned before GOD gave out the Law, which he transgressed, since the adequate definition of sin is, transgression of the Law of GOD, *Rom.* 4. 15. *Where no Law is, there is no transgression*, but behold what

A. B.

A. B. teacheth, against this fundamental truth *L. W. pt.* 3. *p.* 2. That *Adam* inclined to sin before the Law was given, and before the woman was made (which was not on the sixth day) which absurd Doctrine the *Ap.* commends *pt.* 1. *p.* 59. Saying that GOD did not give Man a Law, till he saw him depart from the Love of GOD to the love of the Creatures, and follow his own will. All which false Sentiments the *Discursor Academicus* affirms to be most probable, *p.* 5. But I am certain, that it is not only improbable, but also most untrue, for every inclination in us to sin is sin, as contrary to the rectitude and intire Holiness and Obedience, which GOD requires of us.

Moreover, their foresaid Tenet contradicts the historical account of the first sin, and Mans fall from the estate of Innocencie, given by GOD himself, that it was by transgressing that Sacramental or trying Commandment, conform to the Covenant of works, *Not to eat of the Tree of Knowledge of Good and Evil upon pain of Death, Gen.* 2. 17.

POINT IV.

Of Perfection.

THere is nothing more readily to be read in the Books of those that are swelled with Spiritual pride, Uncharitablness,

ritableneſs, Malice, and Hypocriſie, than the pretended Perfection of themſelves and their Partie; and among the reſt *A. B.* and the *Ap. pt. 2. p.* 131. to 137. and *p.* 4. 32. Avouch, that they can be perfect, keeping all the Commandments of GOD, becauſe all his Commands are preſtable, or GOD hath given no Commands, but what its poſſible for man to fulfill. I ſhall not gainſay, but *A. B* might fancie her ſelf to be perfect, in her notion of perfectneſs, by culling out ſome Commands of GOD, and neglecting the reſt *L. W. pt.* 3. *p.* 205. (contrary to *Jam.* 2. 10) and imagined, that they might be ſound Believers, who obſerved none of the Articles of Faith. *L. W. pt.* 3. *p.* 173.

All which pretended perfectioniſts make an unanimous outcry, againſt the Aſſemblies Catechiſm, which we uſe, for affirming, that no meer Man ſince the fall, is able in this life perfectly to keep the Commandments of GOD.

But their Clamour is groundleſs, becauſe, the plain and ſound ſenſe of the foreſaid anſwer in the Catechiſm is, that GOD in the ordinary diſpenſation of his Graces, hath never given ſuch a meaſure of Grace to any man, nor promiſed to free him of ſin, altogether in this life, ſo that he can perfectly and abſolutly fulfill his Law, but therow

Christ who fulfills it in and for us, 1 *John* 1. 7. 8 9. The Law shews our duty, which we should still endeavour to fulfill, aiming at Perfection, and what we cannot do, to lippen to GODS free Mercy, and Christs merits, to perfect it for us, as if we had attained to Perfection our selves.

For the Question is not, what GOD may do in this matter, but what he is pleased to doe; He might (if He had pleased) have kept *Lazarus* still alive on Earth, who probably was perfect, when Christ raised him from the Dead, and so were the Saints who arose *Mat.* 27. 52. But we cannot expect the like, but pray by Faith for what the Law requireth, as *St. Bernard* writteth in *Can. Srm.* 50

POINT V.

Of Perseverance.

ONE of *A. Bs.* Sentiments is, that the most Perfect Saints, may apostatise, or fall from the estate of Grace, and be eternally damned *L. W. pt.* 3. *p.* 136. 137. which her *Ap.* Homologateth *pt.* 2. *p.* 136.

And albeit this be one of their doctrines, which depends upon another Errour,

of

of their denying all the Eternal Decrees of GOD formerly noticed, (*pa.* 1.) yet it seemed necessary, to observe it here by it self, because the absurdity thereof may be more easily discerned by the Unlearned than sundry others of the *Arminian Chain*, which are more abstruse.

It is indeed lamentable, that the best of Saints, through negligence, when tempted to Sin, and the Infirmity of their nature, may sometimes fall into sinful acts, and remain so a space, without effectual Repentance, yet it is manifest by Divine Light, from the Holy Scriptures, that the truly Godly do not fall away totally and finally, from the estate of Grace, *But the foundation of GOD standeth sure, the LORD knoweth who are His*, 2 *Tim.* 2. 19. His, by Predestination, or an Eternal Decree of Election in Christ Jesus, who are given to Him in the unalterable Covenant of Redemption, and are *Cleansed from all sins by His Blood.* 1 John. 1. 7. Of whom it is written, *Rom.* 8. 29. 30. *Whom He did fore know, them He also Predestinated, Called, Justified and Glorified.* And of all these the LORD promiseth *John* 10. 28. *My Sheep shall never perish, I will give unto them Eternal Life.*

Perseverance is an unseparable effect of Sanctifying Grace, the habit whereof, being once planted by the gracious hand of GOD

in a Mans Soul, never dyeth, although it may so appear by some sinful acts, as Herbs and Trees which are bereaved both of fruit and flourishing in the Winter season, this is called, *The Root of the matter*, which remained in the Gracious and Patient (tho under sharp tryals, sometimes repining) *Job, ch* 19. 28. And to this purpose the Prophet *Micah* 7. 8. *Rejoice not against me O my Enemie when I fall, I shall arise.*

How inconsistent with this foundation of Religion, are the writtings of *A. B.* and her *Ap.*?

POINT VI.

Anent the Sacraments.

ANent the Sacraments, *A. B.* is as Erroneous as in the Points forementioned, writting, that to obtain Salvation we need not pray, nor go to Church, nor take the Sacraments, but only be Passive, *L. W. pt* 3. *p.* 102. Protestants go about the LORDS Supper without Devotion, *L. W. Pref. to pt.* 3. *p.* 4. To baptise Children is from the Devil, *L. W. pt.* 2. *p.* 31.

Did

Did ever the practiſe of any perſon contradict his profeſſion; more plainly, than the *Ap.* and his *Virgin Patroneſs* do, who ſolemnly proteſt, that they ſhall own the Scriptures, for the Teſt of their Doctrine, which yet is againſt them, almoſt in every point, as for this in hand, concerning the Sacraments, have we not as luculent Precepts for the conſtant uſe of them as of any other duties? *Mat.* 28. 19. *Go teach all Nations baptiſing them &c.* 1 *Cor.* 11. 23. *I have received of the* LORD, *that which alſo I delivered unto you, and* V. 26. *As often as ye eat this Bread and drink this Cup &c.* *A. B* did ſnatch the *Objection*, againſt the baptiſing of Infants, from the *Socinians and Anabaptiſts*, which is moſt frivolous, that it is not commanded in expreſs terms in the Scriptures. *Origen* who lived in the ſecond Centurie writing on *Mat.* 6. 5. 6 7. Aſſureth us, that the *Church had it always, and that by tradition from the Apoſtles*, Yet are we more ſure, that it is a clear conſequence from the Scriptures; which being natural from the Text, and undiſtorted, doth ever import a Scriptural truth, As we read, *Mat* 22. 29. Our Saviour charged the *Saducees*, anent the great Article of the Reſurrection, *That they did err not knowing the Scriptures*, albeit, not the expreſs words of the Text, (*Exod.* 3. 6.) which he cited, were

directly against them, but the consequence thereof, so upon this sound foundation, Infant Baptism is firmly grounded, for the Sacraments are not only Signs, but likewise Seals of the New Covenant, and they to whom the gracious promises and conditions of the Heavenly Charter belong, have a right also to the Seals appended thereunto, *Gen.* 17.10. *The Promise is to Thee and thy Children* said GOD to *Abraham.* Baptism comes in the place of Circumcision, which was administred to Children, when eight days old. The right Preaching of the Word and Administration of the Sacraments, are the ordinary means of our Salvation, and undoubted marks of the true Church.

The *Ap. pt.* 2 *p.* 154. *to* 159. Alleadgeth what he can, to justifie *A. B.* in this, which doth not satisfie.

1 That she was above Ordinances. Which is a vain boasting and contrary to GODS direction *Cant.* 1. 8.

2 That she durst not go to the *Popish Churches*, for fear of her life; She could not be in alike hazard every where, and how doth that excuse her, for teaching, that no Bodie needs go to Church, or partake of the Sacraments!

3 That she wrote a Book in defence of the Sacraments, against the *Quakers*. The *Quaker* who

who offended her was rebuked therefore by his Partie, and they were reconciled with *A. B.* And at the best she contradicteth her self in this Point.

POINT VII.

Of Pastors and Church Government.

THe supposed Gentle-woman, and pretended Illuminated *A. B.* and her Defender or *Ap.* (transforming themselves into Angels of Light *S. V. pt. 1. p.* 112.) in all their writtings about Religion, have indulged the swing of their absolut and independent free will in nothing more, than in their ranting and railing, at the *Pastors of* CHRISTS Flock and the Church Government. For, thus they write, that it is unlawful, for any to make it a trade (or office) to teach others. *S. V. pt. 1. p.* 115. *L. W. pt.* 3 *p.* 90. The office of a *Priest* is an enemie to the resignation of Souls to GOD, and *Ap. pt. 1. p.* 53. All the evils of *Christendom* comes from the *Pastors*, and all the Peoples degeneracie, from their Guides. I could adduce many more passages to the purpose, but it is needless, when the *Ap. pt.* 2. *p.* 158.

p. 158. declares that the *L. W.* (which is the chief of *A. Bs.* Books, the Key and Rule of all the reſt) was written on purpoſe againſt the *Paſtors*, becauſe of the degeneracie of the *Roman Church*. Hereupon it may be reflected without debaiting, if ſhe was not injurious, to write ſo againſt all the *Paſtors of the Church of Rome*, without exception of any, how can it be thought true, that ſhe wrote againſt the *Paſtors* of that *Church* only, ſince ſhe declares the *Paſtoral-Office* it ſelf to be unlawful, and declaims as much againſt *Proteſtants* as *Papiſts*, and beſides them, all *Paſtors* in *Chriſtendom*, not excepting any, either in the *Greek* or *Abaſſine Churches*, or any where elſe in the World! But on the matter it ſelf, how contrary is their Doctrine to the Holy Scriptures? Whereby we are well inſtructed, that the Alwiſe GOD (who made Man a ſocial Creature, naturally inclined to ſociety, and thereby needing both Laws and Government) did always preſcribe Laws to Mankind, and for the benefite thereof, politively appointed, the Government both Civil and Eccleſiaſtick, and by a ſpecial deſignation, *Paſtors* and *Church-Officers* for his own immediat ſervice, and the Salvation of Peoples Souls. Eph. 4. 11. 12. 13 *He gave Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry*

on

nistry, for the edifying of the Body of CHRIST, *till we all come in the unity of the Faith, and of the knowledge of the* SON *of* GOD, *unto a perfect Man, unto the measure of the stature of the fulness of* CHRIST. Heb 5. 4. *No man taketh this honour upon himself, but he that is called of* GOD, *as was Aaron.* Where the true *Pastor* is, there the true Church is; and when the Shepherd is smitten, the Sheep are scattered abroad, *Mat.* 26. 31. So it is one of the main Policies of Satan, for destroying the Church altogether, to endeavour to bring all the *Pastors* under contempt, as a fit mean for subverting the office it self, and consequently to ruin the Church of CHRIST. Such railing against all *Pastors*, and the Sacred Function it self, is as *A flood of water cast out of the mouth of the Old Serpent*, the accuser of the Brethren, for *To drown* (if he could) *the Woman who is cloathed with the Sun*, that is the Church of GOD. *Rev.* 12. 9. 10. 15.

The accute *Ap.* when he readeth this part of the *Advertisement*, may possibly say, that the language savours of too much passion, and the inference is too hard; for, may not *A. Be.* words bear a more favourable interpretation? such as that of the *Disc. Academ p.* 16. & 23. That *Pastors* and *Church Government*, *Sacraments* and the publick Worship of GOD, have

no

no certain connexion with Mans Salvation, nor are they certain neceſſary and infallible means of recovering the love of GOD, and *A. B.* one where or another, of her writtings, mentioneth the Office of *Paſtors*, as a thing that may be reformed, and to ſay, that Sacred Offices or means ordained by GOD for his own Glory, and Mans Salvation, may be reformed, is a more moderat Sentiment (to hold their phraſe) than that they are ſimply unlawful, and ſhould be quite aboliſhed.

Hereto it is anſwered, that I deſigned in this Cenſure, to evite all hard words, as much as poſſible could be, without prejudice of truth, which is herein defended; yet it is allowed as a maxime among moraliſts, either in ſpeaking, writting, or other actions to ſharpen reaſon, not by our own paſſions or affections, but by theſe which the cauſe requireth.

I called her writting on this point againſt the *Paſtoral Office*, Ranting, becauſe her language to that purpoſe, is the ſame with that of the wild Sect of the Ranters; and railing which is calumniating, or a wrongous caracteriſing, and aſcribing undue epithites to good things.

I have noted on *Diſcurſus Academicus*, his errours in this matter, neither have I read in any Book of *A. B.* where ſhe retracteth the foreſaid

foresaid errours, and if the *Ap.* hath done it, he should have told us of it.

Now to put a period to the first Subsection, anent the essentials of Religion, it is manifest, I hope, by what I have written (to the impartial Reader) that *A. B.* had no good skill of Religion, were it but for one reason that she preferred *Heathenism* to *Christianity*, by affirming, that *Heathens*, *Turks* and *Jewes*, had more reason and Religion than *Christians*, *Pref. L. W. p.* 9. 10. And that not one Christian, is so much resigned to GOD, or did understand true vertue so well, as the *Heathens* did. *pt.* 3. *p.* 129. And since her Sentiments, are against the Holy Scriptures, and the essentials of Religion, she hath not represented the same aright, nor revived the Spirit of Christianity, neither was she Divinely Inspired to publish the Gospel to the World; which was the thing thus to be demostrated.

SECTION IV. SUBSECTION II. NUMBER I.

Of Accessories in the General.

THe *Ap. pt.* 1. *p.* 3, 4, 5, 6, 7, 8. and 9. comprehends all the Doctrine of *A. B.* in the two general heads, of the Es-

ſentials of Religion, and her acceſſories, which diſtinction I promiſed to examine in this place. *Sect. 4. Subſ. 1. Initio.*

The word Acceſſory, which is taken from the Latine word Accedo, ſignifyeth, ordinarily, to come to, to follow, or add to any thing, but in the Engliſh (for the moſt part) it ſoundeth ill, to be acceſſory importing, the abetting or partaking of a Crime.

In the civil Law it ſignifies an Adminicle or Addition to a ſtatute of which it is required, that it be not alien from or contrary, but that it follow the nature of the principall to which it is an Appendix. *De regulis juris in ſexto reg.* 42.

But in Divinity few or none ſound writters uſe the term Acceſſory, in comparing points of Religion among themſelves, the ordinary diſtinctions are, of Eſſentials and Integrals, of things neceſſary and expedient.

Eſſential or fundamental points are the Doctrines clearly revealed in Scripture, and upon which the Holy Ghoſt (the Revealer) hath put the caracter of neceſſity to be believed for Salvation, as the ſum of the Creed is; The Integrals, are other Doctrines taught by GOD to make up the whole, as the ſeveral parts of Mans Body, make the compoſition of Man intire, ſo the uniform obeying all the

Commandments of GOD, make up the whole of Religion. Again the Articles of Religion, are either the neceſſary and indiſpenſable means of obtaining the chief ends thereof, *to wit*, GODs Glory and Mans Salvation, ſuch as Faith, Hope, Love, and Repentance, or they are neceſſary by Reaſon of the Precept, becauſe commanded by GOD, ſuch as the Sacraments, and the publick and ordinary Worſhip of GOD.

And further, all things commanded by GOD, are called neceſſary, and things injoined by the Church for Edification, Order and Decency, are ſaid to be of poſitive right and expedience.

And ſome things not fundamental which are but darkly revealed in Scripture, Chriſtians may keep Peace, and have communion together, albeit they have different Opinions thereanent, as in points of Diſcipline, concerning which whoſo would be fully informed, he may read *Iſaak Cauſabon*, on the Epiſtle of *King James* the *6th* to *Cardinal Perron* anent the Peace of the Church.

But *A. Bs.* Acceſſories can no wayes be reduced, to any of the foreſaid branches of the points of Religion, as being either neceſſary, true, lawful or expedient, which ſhall be manifeſted in the next number. Neither is it

obvious

obvious (viewing all Christian Churches) to find out a parallel to *A. Bs.* notion of Accessories, but that which it mostly resembles, is the decretals, wherewith the modern *Romanists* have stuffed the Canon Law, of which it is truely said, that the Old Decrees had been good, if they had wanted the Alæ, Wings, and new additions forced upon them; So her representing the Essentials of Religion, and pressing of Piety had been good if she had understood them well, and done it without diminution of any, or adding extravagant flights and fancies, to wing them throughout the whole World in her own conceit.

There remains yet to be discussed another sense of the word Accessories, and that is, in military terms, Auxiliaries or additional forces are called Accessories, but there can be no reasonable translation, of this to *A. Bs.* purpose, for the Truths of Religion contained in the Holy Scriptures, are perfect and sufficiently able to serve their turn, to defend themselves, and to make the man of GOD perfect unto Salvation, without such additions or auxiliaries as she proposeth.

For they are but meer intruders, coming uncalled, over which a vigilant eye should be had, lest (if intertained or let alone) they prove, such auxiliaries as the *Mammaluks* did in

Egypt

Egypt, and the *Saxons* in *England*, who betrayed and ſubverted the Natives whom they came to aid, becauſe, both their Principles and Intereſts, were contrary to each other.

Obj. O but (ſays the *Ap. pt.* 1, *p.* 45. There is no ſuch evil to be feared from *A. Bs.* Acceſſories, for they tend to advance the main ends of Religion, and tho they be not warranted in the Scriptures, yet they are neither hurtful nor damnable.

A. To anſwer which *Objection* ſhall be the ſubject of the following Number of this ſecond *Subſection* anent her Doctrines.

NUMBER II.

Of A. Bs. Acceſſories *in particular.*

IN this inqueſt all the Doctrines of *A. B.* relating to and depending upon the Eſſentials of Religion might be reviewed, ſince the *Ap.* comprehends the whole of her Doctrine in theſe two, Eſſentials and Acceſſories, without noticing the third branch of the diviſion, namely Doctrines, which (tho not Fundamental or Eſſential) yet may either further or prejudge

prejudge the Essentials of Religion, as they are either true or false, proper to Religion or improperly mustered therewith; but that being in a good part done already, *Sect.* 1. *n.* 6. wherein it is proven in seven Points, that many of *A. Bs.* Doctrines, which are nearly related to the Essentials of Religion, are very erroneous and disproven of the Holy Scriptures. I proceed now to examine other Doctrines which she reckoneth not among the Essentials of Religion and so they must be indeed her Accessories.

1. That Man before he sinned did feed upon the quintescence of things (being altogether Spiritual) he could flee in the Air, and go to the Centre of the Earth, and so it shall be with Man afterwards, when Christ reigneth upon Earth with the Saints. This Doctrine is disseminated throughout all *A. Bs.* writtings, and approven be the *Ap. pt.* 1. *p.* 46. 47. which is not so innocent, as he represents it, but is both hurtful and damnable.

For it contradicteth the truth of the History of the Creation of the World, written by *Moses* in the Book of *Genesis*, be the dictating of the Holy Ghost, which (accomodating to Vulgar Capacities, mentioneth not as other Scriptures doe, the Creation of Angels or Spiritual beings) assure us that Mans Body was Material

material, *Formed of the Duſt of the Ground*, Gen. 2. 7. His food was material, and the forbidden fruit was alſo ſuch, *Good for food and pleaſant in the Eyes*. Gen. 3. 6.

Which could not have been, if Man had been altogether Spiritual, and in the future State of Glory Man will need no material food, whether, we call it the eſſence or quinteſcence of things materiall, but he will be as the Angels of GOD.

2. That all Men may forſake the Truth, *L. W. pt. 1. p.* 33. This is a falſe Doctrine, for if all Men ſhould forſake the Truth, the Church might fail, which is impoſſible, *It being built upon the Rock of Ages, againſt which the gates of Hell ſhall never prevail*. Mat. 16. 18. And wherewith our LORD JESUS CHRIST, *will be preſent to the end of the World*. Mat. 28. 20.

3. That Infants dying before they come to the exerciſe of Reaſon, are either good or bad, and conſequently muſt be ſaved, or damned, according to the will of their Parents. *L. W. pt. 2. p. 6. 7. 8. 9.* and *pt. 3. p.* 155. This is againſt the Principles of Religion, of GODS Election, and the tenor of the Covenant of Grace.

4. Antichriſt is the Devil, *L. W. pt. 1. p.* 32. and the Devil is nothing. *S. V. pt. 1. p.* 94. Theſe Tenets are overthrown by the Scriptures

tures which teach us plainly that *Antichrist is a man or a set of men sitting in the Temple of GOD.* 2 *Thes.* 2. 4.

5. That persons resigned to GOD return to such an estate of perfect innocencie, as *Adam* was in before the fall, *L. W. pt.* 3. *p.* 138. Which is an unsound Doctrine, since *Adam* at first was altogether free of Sin, which can be said of no Saint in this Life, *Jam.* 3. 2.

It is manifest by what is already written on this subject, how easie it were to expose the absurdity of all *A. Bs.* Accessories, but they are so many, that to go through them all particularly (even according to the present method) adding a short refutation to every one of them, would require as much writting, as was designed for this whole Tractate. Therefore having excerpted, from the Books of *A. B.* and the *Ap.* some scores of Accessories, like these forementioned, equally hurtfull to Religion, and noted exactly in a paper apart, the places where they are to be found; I shall here (for brevities sake) produce *Twenty* of them as a swatch of the rest, reasonably hoping, that every Christian Reader, who is acquainted with the Holy Scriptures, and being thereby instructed, that *Hay and Stable, are not fit materials for the building of GOD.* 1 *Cor.* 3. 11. 12. 13. Will be able

at the very recitation thereof to confute them himself, without my help, which GOD willing afterwards shall (if it be needful) not be wanting, in the behalf of Truth, or it will be done by abler Pens, which the Church will never be destitute of.

And these *Accessories* are.

1. *That there are no true Christians now in the World.*

2. *The ordinary sins of Papists are the sins against the Holy Ghost.*

3. *Protestants disown the civil Magistrat.*

4. *A Spiritual Man is never melancholly.*

5. *A Spiritual Man will not take a walk for recreation.*

6. *Mentall Prayer should be omitted.*

7. *Sin is only a disorder of the five Senses.*

8. *All the advantages that Men reap from others serves but for their damnation.*

9. *The Devil at first moved men to passe their own Goods.*

10. *It had been good there had never been Schools nor Learning in the World.*

11. *GOD'S cursing the Earth made mans returning to GOD the more easie.*

12. *GOD calls no man to any place of Honour or Power.*

13. *CHRIST'S Kingdom comes not according to the second Petition in the LORD'S Prayer.*

14. *GOD doth not permit sin.*

15. *Good motions inate alwayes to suffering.*

16. *Christians and Divines doe ordinarily more ill than good.*

17. *The Devil inlightneth our Understanding, and maketh us conceive deep Divine Mysteries.*

18. *We should not commend good things because the Devil can do so.*

19. *We should not instruct others but when they desire it.*

20. *A. B. was Divinely Inspired in all things to reform the World.*

It is no less than a spectrous piece of goodly confidence, which sheweth it self in all the writtings of *A. B.* and the *Ap.* to affright people into the belief of their visionary Doctrines (instead of giving solid reasons for them) still to cry, that she was Divinely Inspired.

Obj. 1. For how (say they) could it otherwise be, that she who was unlearned, did write of so many things, and rare verities, and in such a ravishing strain, beyond the reach of the chiefest Divines? So that to offer to correct her Doctrine, is no less presumptuous, than to dare, to correct the Spirit of GOD, and whoever opposeth her Sentiments, are like *Jannes* and *Jambres*, that withstood *Moses*, like the *Scribes* and *Pharisees*, who opposed CHRIST himself, or like the *Jews*, *Albeists*, and *Heretiks*, that con-

contradicted and persecuted the *Apostles* and primitive Christians.

A. 1. That is sufficiently already answered, in the third *Section*, where it is proved at large, that she was not Divinely Inspired; but since they ingeminat it so often, some more shall be said to it here.

2. To discover, oppose and confute Errours in any persons Books is not to oppose the Spirit of GOD, but rather to be led by the same, for GOD is Truth, and whosoever defends the Truth is on his side.

3. Good words and a zealous strain of writting are only good, when Truths and no falsities are thereby exprtssed, for the most pernicious writters that ever existed in the World, seemed to affect a pious strain, and mixed many Heavenly like words with their poysonous positions, to cover from the unadvertent the Venom thereof, such as *Celsus*, *Porphyrie*, *Julian*, *Faninus*, and in fine, *Heretickes*, *Schismaticks*, *Sibarians*, and *Enthusiasts*, in all their writtings.

4. For *A. Bs.* pretending to have been unlearned, and her crying down all Schools and Learning, she had many (infamously) famous impostors for Precedents, who to impose their damnable Doctrines and delusions on the World, declaimed loudly against all Learning as their most deadly enemy, such as the *Gnosticks*,

ticks, Montanus, Manes and Mahomet.

5. CHRIST and his faithful Servants were oppoſed by many, in all Ages, ſlighted and perſecuted for holding the Truth; but it is an undue thing, for *A. B.* to compare her ſelf to them, and her Oppoſers to their perſecutors, when ſhe is confuted and contemned only, for teaching Errours, 1 *Pet.* 2. 20. *For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently?*

6. The Cabine of *A. Bs.* rarities can be diſcloſed, without a miracle, or flying ſo high as to Divine Inſpiration, for a key to open it.

For moſt of her extravagant flights, anent Mans primitive Eſtate of Innocencie, and the future ſtate after the day of Judgement, have been catcht (with little variation) from the *Jewiſh Cabala.*

It was formerly ſhowen *Sect.* 4. *Subſ.* 1. *n.* 3. how the exotick opinions of ſome School-men, gave her wrong Sentiments of Angels, in like manner hearing of ſome nice points debated among School-men and Philoſophers, ſhe was apt to adopt the worſt ſide of the Problem, which being once made hers, out it flyes into the World, as a new revealed verity, for example, *A. B* teacheth S. *V. pt.* 1. *p.* 96. *And the Ap. homologates, pt.* 1. *p.* 62. That both our Souls and Bodies are propogated, from *Adam*

Adam. Contrary to *Heb*. 12. 9. where GOD is called the *Father of Spirits*, or the creatour of our Souls, in contradiſtinction to our natural parents, who are there termed the *Fathers of our fleſh*.

And many other of her Acceſſories, ſhe might have learned by ordinary diſcourſe, as that the *Heretick*, *Eunomius*, and generally the *Gnoſticks*, out of a pretence of magnifying Faith, ſaid, that good works were not neceſſary. This falſe and odious opinion her *La*. (after her charitable manner) doth moſt frequently father upon all *Proteſtants*, without due conſideration, that *St*. *Aug*. confuted it. *L. de fide & oper*. Whoſe orthodox ſtrain is followed by *Calvin* and all *Proteſtant writters*, and *Billarmine himſelf*, *de Juſtif*. *L*. 3 *c*, 6. Vindicats *Proteſtants* of the foreſaid imputation.

Obj. 2. It was aſſerted in my hearing by ſome, whom the *Borignianiſts* had miſtuned, that there are more than two thouſand verities, (ſpeaking of theſe Acceſſories) ſet out in the Books of *A*. *B*. which are not to be read in all the writtings either of *Papiſts* or *Proteſtants*.

A. I have diſcovered in her Books more than an hundreth falſities, but have ſeen none of theſe new diſcloſed verities; and if any favorite of hers, ſhall be at the pains to num-

ber them, let him take heed that he make not a falſe muſter, or rather ſuch ------ an appearance, as drunken ____ men ſee of great armies in the Air, which inſtantly, and quite diſappear, when ſober people are curious to view them. And if Acceſſories be called New Verities, they ſhould be rejected on that very head, by reaſon, that no truth can be new, and all Truths are older than Errours.

Obj. 3. Have there not been ſome perſons Divinely Inſpired Teachers in all Ages, ſuch as *Antonie, and Paul the Anachorets, St. Tereſe, St. Briget, and St. Katharine, Theular, and Thomas a Kempis*? And were it not for fear of your *Paſtoral Office*, *A. B.* would be reſpected as one of theſe, and her Books held worthy of all acceptation.

A. 1. There ſhould be no ground to fear the falling of the *Paſtoral Office*, altho many now living were inſpired, in the meaſure of the Prophets and Apoſtles (which will never be, ſeeing the Canon of the Scriptures is compleat) becauſe the *Paſtoral Office* is appointed of GOD, for his eſpecial Service, and his perpetual preſence is promiſed to be therewith, even as if a King ſhould reveal his will ſecretly to ſome ſpecial favorits, it would no ways follow from thence, that the ſtanding Laws ſhould not be the peoples Rule, and be expounded, and executed by the ſettled Judges.

2. None

2. None of these were infallibly inspired, and no more was *A. B.* neither do I read, that *Paul* and *Anthonie* the Egyptian Monks spake against the established Offices in the Church, though they chused a Monastick Life, in time of Persecution.

If *A. B.* had any Precedent, it was the *Spanish Nun Teresa*, who yet pretended not to be the singular or sole Doctrix of the whole World, as *A. B.* did.

Thomas a Kempis and Teular, were good men, but why doth not the *Ap.* call *St. Aug. Bernard*, and many more eminent men as well inspired as they?

Obj. 4. To what purpose is all this reasoning against *A. Bs.* Accessorie Doctrines? Since the *Ap.* did premonish *pt.* 1. *Car.* 13. *p.* 38. That if any person did not relish the Accessories, he might let them alone, that is to say, he shall not be bound to believe them, and let him forbear to dispute against them, how much soever he be displeased therewith.

A. That is a shift put into the mouths of all who are become rashly fond of all *A. Bs.* writtings, but it is such a silly shift, that I marvel to hear, any rationall person, pronounce it for a defence, when he is pressed with good Arguments, against her Errours from Scripture and Reason.

In the common uſe of the phraſe, to let a thing alone, is to forbear or to medle or concern with it, on ſuch an occaſion, as when a Boy is to be chaſtiſed for a fault, he cryes, let me alone, but let us examine the *Aps* own gloſs of the expreſſion.

1. *Firſt*, he ſays the meaning is, you need not believe *A. Bs.* Acceſſories to be true, unleſs you pleaſe. Here he enjoins a rare thing! Did ever any other perſons pretending to be Divinely Inſpired, in all their writtings, leave the Readers at libertie, to believe the half of them to be true or no! Why did ſhe mix and confound them in all her twentytwo Books, with the Eſſentials of Religion, which ought to be believed, and how can unlearned people ſeperate the Gold from the droſs?

2. He ſayes, diſpute not againſt them; ſo ſays *Mahomet in his Alcaron c.* 5. and elſewhere; If Truth be in them, it ſhould be believed, if falſehood it ought to be confuted, or diſputed againſt, and many of them are ſuch, as is already proven.

Obj. 5. It hath been ſaid to me, that whoſo writes againſt *A. B.* will be anſwered, even as the writtings of *Le. Clerk* at *Amſterdam* and all *Socinian Books* are ſtill defended by ſome perſons, tho they give much offence to the Church-men; were it not better then, to for-

bear diſputing in matters of *Theologie*, than to increaſe it?

A. I aprove not *A. Bs.* Sentiments in this caſe, who declares, that the writtings of *Luther*, *Calvin*, and all the Reformers, (whom ſhe accounts *Hereticks*) ſhould have been quite deſpiſed, and not anſwered, or themſelves cut off. *L. W. pt. 1. p.* 27. It is our duty to diſpute for the Truth, and altho Errours have Abetters and defenders, yet the Truth which is ſtronger than Errours, will at laſt prevail.

Obj. 6. The harmonie or conſent of all the parts of the Holy Scriptures, is one evidence that they were given by Divine inſpiration, ſo *A. B.* never contradicteth herſelf, which ſheweth that ſhe was led by the Spirit of GOD in all her writtings.

A. If ſhe was led by the Spirit of GOD in all her writtings, then ſhe ſhould not be oppoſed, but there is one thing ſaid and another thing ſeen, and her deeds in writting falſities proves her ſaying the contrary to be untrue, one may write Books without contradicting himſelf therein, and yet without Divine Inſpiration, but the tryal of that point anent *A. B.* ſhall bring the fourth *Section*, anent her Doctrines to an end.

NUMBER III. *Of her Contradictions.*

IF one propoſition be true, then the contradictory aſſertion muſt be falſe, and no pal-

liating or favourable interpretation can reconcile them; as for Instance. That is a most true saying which also is written sometimes be *A. B.* that, Man can only be saved and justified by the merits of CHRIST, but the contradiction of it is false, which she likewise writes, that we must add our own merits to CHRISTS Sacrifice. This contradiction is not taken away by the subterfuge of the *Ap. pt.* 2. *p.* 98. 99. Where he says, her meaning was, that we cannot be saved without mortification, for moritification is our duty and not our merit, for Mans merit with GOD is Chimerical, a thing impossible.

In the end of the third *Section* it was shown how *A. B.* contradicteth her self, anent the faculty of knowing Divine Inspiration. And another of her contradictions, was hinted in the former Number, in answering the fourth *Objection*, namly, she says, that she was Divinely Inspired, to write all her Books, if that saying be true then the contradiction of it must be false, that she wrote the most part of them without Divine Inspiration, which clearly follows, from her bidding us let alone her Accessories, which fill most of her Books.

To believe and not to believe a Doctrine, is a contradiction, but *A. B.* requires the belief of her Doctrine, that fills all her Books, because

becauſe written by Divine Inſpiration, and yet requires us not to believe her Acceſſories, or the moſt part of her Doctrines, becauſe ſhe wrote them not by Divine Inſpiration, which is a contradiction.

I ſhall adduce two or three more of *A. Bs.* contradictions, and then (for the time) let them alone.

1. It is affirmed, that many Heathens reſigned their wills to God, and were faithful to Him, tho they had no laws whereby to know Him. *L. W. pt.* 3. *p.* 123. but herein ſhe contradicteth her ſelf in the very next page, *viz.* 124. by affirming, that thoſe Heathens had Laws from GOD, with the Doctrine of Jeſus Chriſt.

2. Man of himſelf is more inclined to Good than to Evil, *L. W. pt.* 2. *p.* 2. And yet ſhe writes, that our ſelf-will is capable to move it ſelf only to evil, *L. W. pt.* 2. *p.* 76. which is a flat contradiction.

3. The *Ap.* approves *A. Bs.* crying down all Schools and Learning, Paſtors and Church-Government, and that GOD calls no Man to a place in the Church, and yet he ſays, that he would not ſeperate from a lawful *Biſhop. p.* 349.

Where are abundance of contradictions, for to have no Church Government, and yet to join with it is a contradiction, ſo to ſeperate from thoſe whom GOD hath not called and not to ſeperate, how contradictious is it?

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SECTION V.

Q. *How Errours in Boooks shall be discerned.*

A. IT is somewhat difficult, to give certain Rules, whereby any person not well versed in Divinity, can distinguish Truth from Errour, in reading Books, except the Holy Scriptures, in which there is no Errour at all, but infallible Truth only.

Yet I shall give some helps to know what Truths are written in other Books.

1. Consider well, if what is written be *Conform to the proportion of Faith Rom.* 12. 6.

For false Prophets are known by their fruits, that is, their Doctrine and Actions. *Mat.* 7. 15. *Luke* 6. 45. If they contemn, wrest or gainsay the Holy Scriptures, in the least, they are Erronious.

2. We are likewise premonished from the unerring Canon of the Holy Scriptures, that the teachers of false Doctrine are very proud, overweening of themselves, and undervaluing all others in comparison of themselves and their partie. *Isaiah.* 65. 5. *Who say, stand by thy self, come not near to me, for I am holier than thou, these are a smoke in my nose, and a fire that burneth all the day.* 2 *Tim.* 3. 2. 4. *They are proud, boasters, headie and high minded.* 1 *Tim.*

1 *Tim.* 1. 7. *Desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm.*

Thus *Simon Magus* gave himself out that he was *Some great one. Acts* 8. 9. and the following Histories of the Church have narrated, that both *Hereticks* and *Schismaticks* still vented intolerable spiritual pride, such as, *Manes, Arrius, Pelagius, Novatus and Donatus.*

And albeit *St. Paul* declared, that he was not inferiour to the chiefest Apostles, in vindication of his Office against the contempt cast upon it by false Teachers; it were most impertinent arrogancie, for any now to pretend to such praise, since they have not *St. Pauls* infallible Spirit, and an immediat call from GOD to preach and write Books.

3. It is a good Rule, which is written by *Sir Thomas Brown, in his Book of Vulgar Errours. c.* 1. That all deceivers write Sophistically, so that any man who is acquainted, with the Rules of Logick, when he readeth erronious arguing, let him try and he will finde it captious and peccant against the Rules of true reasoning, either in the matter or the form, or in them both; where he also proveth clearly, by instances from the Scriptures that the first Sophisms or fallacious way of argumenting had the Devil for the Author.

4. All

4. All erronious writters usually hyperbolize too much, through ignorance or self conceit, still running unto extreams, either praising or dispraising, to an excessive degree, as in dispraising avarice, they commend Prodigality, and contrariwise, they cannot reprove Prodigality, without perswading to penuriousness, but liberality is the virtue in the midst.

So the *Circumcellions* of old, thought that the only way to Heaven was by suffering, therefore they wandred unwisely to and fro like mad-men, seeking people to kill them, and many writters have fallen into grievous Errours, splitting on these Rocks, or Shelfs unwarily, like the Ships which steering too far off from the hazardous *Scylla*, fall into *Charybdis*, whereas the safest sailing is in the midst, betwixt the two. In like manner we see some writters, in commending the Love of GOD to derogate from Faith, and good works, they call them merit, whereas the writters of Truth, aim always to give every thing its due praise or dispraise without declining from the just measure, either to the extream of the excess or the defect.

SECTION VI.

Q. *If any should read the Books of* A. B.

An. THey who are well studied in the Systems

Systems of Divinity, may profitably read some good things in very ill Books, such as the *Turks Alcaron*, *Socinian-Books*, *Hobs Leviathan*, and the Pamphlets of *Enthusiasts*, and still confuting Errours, as they meet with them; but I think that none can safely read the Books of *A. B.* excepting only those who can distinguish Truth from Errour, according to the Rules given in the last *Section*, because of the snake lurking in the Grals.

Obj. 1. You despise the writtings of *A. B.* because she was a Woman. *Ap. p.* 146.

A. I honour the Sex, but am not bound to approve a Womans Erronious doctrine, such excessive respect is not due to an *Angel from Heaven*, *Gal.* 1. 8.

Obj. 2. *A. Bs.* Books are carped at, as *Philo* the Jew, and *Celsus* did with the BIBLE, confuting half Sentences in sundry places, not heeding the Scope, or looking to what is said before, or what followes after, or is explained in other parts of her writtings.

A. That Challenge says nothing to one who Censures *A. Bs.* Books throughly, hath taken to task her whose *Hypothesis*, and proved that she was not Divinely Inspired, and erred egregiously in her writtings, both anent the Essentials of Religion, and all the points thereof.

Obj. 3. She wrote well of Love to GOD.

A. You

M. You may read other Books on that ſubject, who have written far better, and are free of errors.

Neither knew ſhe well the Love of GOD who had not Charity to Man. 1 *John* 4. 20

SECTION VII.

If Borignianiſts *be a New Sect.*

Q.

A. THe *Ap. p.* 349. denyeth, that they are a New *Sect*, becauſe they provide no Orders for a new Society, forbidding to join with any other.

I grant they have not done it formally, but doubtleſs they have deſigned it, (when their number ſhonld increaſe) ſince they defame all Chriſtian Churches, yet they would think it too ſevere a Cenſure, to compare their pride to *Eroſtratus*, who ſince he could not do any great thing that was good, did burn the Temple of *Diana* at *Epheſus*, only to get himſelf a name in the World.

I am of opinion, that the followers of *A. B.* ſhall ere long vaniſh away as the *Behmaniſts* have done, whom I have known to make as great a figure, as the *Borignianiſts* do now, as *St. Athanaſius* ſaid of the *Arrians* (a far more dreadful Party) it will be but a little Cloud, which will ſoon paſs over, (in Latine) *Nubecula citò tranſiturа.*

A M E N.